

A
DISCOURSE
OF THE
HOLY SPIRIT,
His *Workings* and *Impressions*
ON THE
S O U L S of M E N.

With large Additionals.

Πάντα ἃ ταῦτα ἐνεργεῖ τὸ ἅγ. κ. τὸ αὐτὸ πνεῦμα, διακρίν ἰδίᾳ ἐν ἑαυτῷ καὶ τοῖς
βέλυσται.

Rectum est Index sui & obliqui.

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A

DECEMBER 20

OF THE

HOLY SPIRIT

His Nature and Influence

ON THE

HEART OF MAN

WITH NOTES

ON THE NATURE AND INFLUENCE

OF THE HOLY SPIRIT

ON THE HEART OF MAN

To the truly vertuous

The Lady Rebecca Bindlosse.

Madam,

THis following Discourse of the Holy Ghost, his impressions and workings on the soul of man, was first intended only for private satisfaction to your Ladships pious desires; That being well grounded in the Orthodox Doctrine, and having a right understanding of the true Spirit of God, it might be as an impregnable bulwark against so many suggestions and temptations of the false and deceitful spirit: For the minde of man, being either devoid of the Spirit of Grace and Holinesse, or else of a right understanding of the things of Gods Spirit, who is the Fountain both of Grace and Truth; is too apt and prone to close with the suggestions of the evil spirit, who is the author and promoter of sinfulness and error: Never Age produc't so many spiritual Monsters, as this wherein we live. And I think few parts of *England* be so much infected with them, as these Northern-parts be. They were very impudent and daring, when they adventured to tempt your vertuous minde, and by inticing words

The Epistle Dedicatory.

to allure your good opinion of them; as full well knowing, if they could but have effected thus much, to have made you not an enemy to their proceedings, though you did not close with them, it would have given much lustre and credit to their erroneous Sect: But God be praised that you are better grounded, then to be proselyted by such Ignoramo's; better resolved then to be taken with such shallow delusions, which a good Christian with half an eye unprejudic'd, may easily see through.

It is your goodnesse (for, *Bonum quo melius eo communius*) to desire the publique communication of this short Discourse *of the Spirit*, as a Doctrine both seasonable in respect of the many spreading infectious Errors, so much prevailing amongst us; and also necessary, as an antidote against that contagion which issuing out of the mouth of Hell presumes most impudently and impiously to hide its venom under the name and title of the *Holy Spirit*: I could wish the Doctrine were for this end, more fully and satisfactorily cleared to the mindes of men by the Pen of some more Judicious Writer; This mean Tract the Author in all humility acknowledges to be guilty of many defects and impertinencies, and himself one of the meanest of the faithful and obedient sons of the Church: The small acceptance it shall finde in the world, will be derived from your white Name and Vertue: in which Sanctuary it may escape the black-mouth'd Detractions of the Censorious, and rest secure of the good acceptance, if not benesit of others.

May you be every day more happy in the increase

The Epistle Dedicatory.

crease of all Christian vertues, growing up in the knowledge of God, and persevering in the constant Profession of his holy Truth, and conscientious practise of the same, till you arrive at the Haven of true Happinesse. This (Madam) shall be the constant endeavour, and is the daily prayer

Of your most faithful and affectionate

Servant in Christ,

R. Sberlock.

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The

*The Introduction and general Heads of
the ensuing Discourse.*

NO Age hath ever brought forth more pretenders to the Spirit of God, then this wherein we live: And amongst this Generation, there be many so ignorant, that they know not what they mean by that Spirit, whereunto they so much pretend: but blindfolded suffer themselves to be led by they know not whom, and with the hoodwinckt *Samaritans*, they *worship they know not whom*. Whose ignorance accompanied with excessive pride of heart, which makes their ignorance the greater, that through pride they will not know, or acknowledge it: upon this ground the Devill hath sown his crop and reapt his Harvest, even the cursed tares of many and strong delusions: for that subtil Serpent full well knows how both easily and powerfully to insinuate his Lyes and Errors into mindes unsetled, and not grounded in the knowledge of the Truth; So that most truly is that complaint of the Lord by his Prophet *Hosea* verified of this people, *Hos. 4. 6. My people are destroyed for lack of knowledge; even for lack of what they so much boast of; That grand*

The Introduction.

Rom. 1. 22.

Enemy the Prince of Lyes, hath taken them in the very Net themselves have made, even in the snare of self-conceited knowledge, and holiness, whilst *supposing themselves wise they became fools.* And pretending to the Spirit of God, whom they rightly know not, they are insapt by the Spirit of Error: and miserably seduced to the ruine of their souls.

Mar. 13. 15

Act. 17. 23.

Hence it is (chiefly, though not only hence) through ignorance intermixt with pride, that the Devill hath made so great a harvest of *saves* overgrowing and choaking the pure wheat of Truth: No Age of the Church having ever been so fruitful in Heresies and Errors; whilst the ever blessed Name of the Spirit of God is abused, by persons most impudently pretending to him, that yet remain ignorant of him; for had they known this Lord of life, it had not been possible the Spirit of Delusion could have prevailed so far with them, as to infix so many Lyes, Impostures and Blasphemies upon his Score; as therefore Saint Paul directed the *Athenians* to the knowledge of the true God, whom they ignorantly worshipped, and so their pious intentions through ignorance degenerated into grosse Idolatries; so it cannot but be an office both seasonable and charitable, as also of great benefit and present necessity, plainly to set down and deliver the true Orthodoxal Doctrine of the Holy Ghost, his Impressions and Workings on the souls of man, that so men may have a right understanding of this ever Blessed Person of the God-head so much mistaken, and his Sa-
cred

cred Name (to the high offence of his Majesty) so much profaned by impudent and false pretences.

The Doctrine of the Holy Ghost in respect both of his Person and Office, is by the *Nicene Creed* thus clearly and fully set down, *I beleeve in the Holy Ghost, the Lord and giver of life, who proceedeth both from the Father and the Son, who together with the Father and the Son is worshipped and glorified, who spake by the Prophets.* To give you my Comment upon this Text, were but to hold a candle to the Sun, the Doctrine delivered is so clear and perspicuous. All that can be said upon this Article of our Christian Faith is reducible to four heads.

1. Of the Person of the Holy Ghost in himselfe.
2. Of his Office or Workings on the mindes of men.
3. Of the trial of the true from false spirits.
4. Of the means to be made partakers of the Spirit of Truth.

The two first are doctrinal and *speculative* points, for the rectifying and fitting the understanding rightly to conceive and beleeve aright this Article of Christian Faith.

The two last are *practical* and applicatory for the guidance of our actions and Christian performances according to this belief.

And may this ever blessed Spirit of God inspire and direct me to write, and all that read to

[illegible]

4. Of the means employed by the Spl-
3. Of the results of the war from this point.

The two lists are identical and applicable for the
guidance of our actions and Christian performance
according to this belief.

And may the ever blessed Spirit of God in-
dwell and direct our hearts, and all that we do
amen

A
DISCOURSE
OF THE
Holy Spirit.

CHAP. I.

Of the Person of the Holy Ghost in himself.

THE more clearly to understand the Doctrine of the Spirit of God, it will be necessary to use the light of some distinctions, for so the naked and plain truth of any thing is most clearly and distinctly seen, when namely, 'tis divided and distinguished from its conjunction with other things of the same or the like name and nature; which is the ground of that old Maxime, *Qui bene distinguit bene docet*, The way to teach well, or clearly to deliver any truth, is rightly to distinguish that truth from other truths that are of near affinity thereunto either in name or nature; or in the words of the Apostle, which is the language of the Spirit of Truth, *Rightly to divide the word of Truth*, 2 Tim. 2. 15. which was one of those many qualifications of the Apostles of Christ, wherewithall they were immediately inspired by this Spirit of Truth, for the propagation of the Gospel; intimated in that he descended from heaven upon them, in cloven or divided Tongues.

And first that we mistake not the creature for the Creator, God over all blessed for ever, we must remember that a Spirit is either Create or Increate: or more plainly, sometimes the word *Spirit* is in holy Scripture applied to the creature, sometimes to the Creator.

Of the Holy Spirit.

1. There are several kinds of created spirits; as 1. Those glorious Inhabitants of the highest Heavens, the holy and blessed Angels: *Are they not all ministering spirits, &c.* Heb. 1. 14.
2. Those cursed inhabitants of the nether Hell, the chained Devils, *as many more & more*, the Apostle styles them, Ephes. 6. 12. *Spiritual wickednesses, or wicked spirits.*
3. The souls of men, which quicken and enliven these our frail and mortal bodies, every man being composed of two natures, a body and a soul, or flesh and spirit, Gen. 1. 7. *And the Lord God formed man of the dust of the earth, meaning his body, and breathed into his Nostrils the breath of life, meaning his soul, and so man became a living soul, or living by his soul or spirit, created, or infused by God, into his earthly body.*
4. The life and animation of each sensitive creature; therefore we read, Psal. 150. 6. *Let every thing that hath breath, or spirit, praise the Lord: All these are several kinds of created spirits, some more, some lesse pure, fine and spiritual.*

But there is an uncreated Spirit also, who being neither made nor created in himself, is the great Maker and Creator of all spirits, and of all things; who being the prime Fountain and Original of all beings, is so eminent and transcendent a Being, that as he is in himself he only knows himself; nor is it possible for us, or any creatures, who derive their being from him, to attain the perfect knowledge of him; and therefore is he pleased in his holy Word, wherein he reveals himself unto us, to describe himself by the names and properties of his excellent and most eminent kinde of creatures, which are spirits, so that God is termed a Spirit Analogically, because Angels or Spirits are the purest, finest, quickest, and most active and intelligent beings. But that we may not rank God with Angels or Spirits: (for he hath no match or equal) we must learn this one general rule in Divinity: *Whatsoever is spoken of God in the Scriptures, and withall is applicable to any creature, must be understood of God eminenter, by way of eminency and transcendency, as the Prototype and grand Exemplar of that perfection which is applied to the creature: As here Angels are Spirits, and*

the souls of men are spirits, but God is not a Spirit as they are spirits, for he is the Fountain, the Origin and all perfect pattern of the Perfection and Purity of all created spirits: therefore termed the *God of the spirits of all flesh*, Numb. 22. 16. and the Father of spirits, Heb. 12. 9.

That we may according to the Catholick Faith worship 2. Distinct. one God in Trinity, and the Trinity in Unity, neither confounding the Persons, nor dividing the Substance, we must rightly distinguish betwixt the Substance and the Persons, or betwixt the Essence and Substance of God: which is necessarily to be remembered and observed in relation to the Article of Faith in hand: for sometimes God is termed a Spirit Essentially, in respect of his essence, nature, or Godhead: Sometimes Personally, the term being applied to this or that particular person of the Godhead: 1. Essentially, Joh. 4. 24. *God is a Spirit*, (that is, he is such a God whose essence, nature, or being is eminently and transcendently pure and spiritual). 2. Personally, Matt. 3. 16. *Mt. 28. 19. Eph. 4. 30.* so here and in many other places the term is peculiarly appropriated and applied to the third Person of the Trinity, who is termed *the Holy Spirit*, or the *Holy Ghost*, for *Ghost* and *Spirit* is the same, the one an old English word, the other a Latin.

This Name and Attribute the *Holy Spirit*, as it is particularly applied to the third Person of the Trinity, expresseth and sets forth unto us his Person and Office, his Personal subsistence in himself, and his Office or working in relation to us.

1. His Person in the term *Spirit*.
2. His Office in the Attribute *Holy*: *Sanctus dicitur, quia sanctificat, & Spiritus, quia spiratur.* He is called the *Holy Ghost* from his Office, which is to sanctifie, or make holy, and the *Spirit* from his Person, which is spired or proceeding.

First, the *Holy* not holy only in respect of his Person, as is also the Father and the Son, which is implied in that celestial *Trisagion* perpetually sung by the Quire of Heaven, to the glory of this ever blessed Trinity, *Byss. 6. 3. Holy, Holy,*

holy,

holy, holy Lord God of hosts, &c. Holy three times to denote the holiness of all the three Persons of the God-head, Holy Father, Holy Son, Holy Ghost: But *the Holy* particularly and peculiarly in respect of his Office, which is to sanctifie and hallow most especially the hearts of men; as to God the Father is appropriate the Work of *Creation*, who is therefore called *the Almighty*; the Omnipotence or Almightyness of God being most apparent in the Creation of all things: And as to God the Son is appropriate the work of *Redemption*, who is therefore called *the word of God*, *Joh. 1. 1.* and *the wisdom of the Father*, *1 Cor. 1. 24.* Gods manifold Wisdom being made apparent in the Redemption of mankind: for it is a myserie which the very *Angels* themselves desire to look into, *1 Pet. 1. 12.* Even so the work of *Sanctification* is appropriated to the Holy Ghost, who is therefore called *the Holy One*: Gods holiness being most apparent in purifying and sanctifying the unhallowed souls of men. *Isai. 10. 17.* And the light of *Israet* shall be for a fire, and his Holy One for a flame: *Spiritus Sanctus est lumen illuminans, sanctus sanctificans, flammâq; inflammans*, The Holy Ghost is that Divine light which illuminates our darkened understandings; that Holy One who sanctifies our souls, and polluted hearts; that sacred and celestial fire, which inflames our cold earthly affections, even as of old he enlightened, sanctified, and enslaved the minds of the Apostles of Christ, which was signified by his Descension, not only with a rushing winde, which purifies and cleanses, but also in Tongues of fire, which warms and enlightens, *Act. 2. 23.*

The Spirit] not only *incommensurable*, of a spiritual Nature, but *incommunicable*, the Spirit, expressing his Personal Essence received from the Father, and from the Son, by spiration and procession: Even as the second Person of the Trinity, receives his personal Essence from the Father only, *per generationem*, by Generation, and is therefore called *the Son of God*. *The Son is of the Father alone, not made, nor created, but begotten*: So the Holy Ghost receives his Personal Essence from the Father and from the Son *in processionem*, by procession or spiration; and is therefore termed *the Spirit of God*. *The Holy Ghost*

Ghost is from the Father and from the Son, not made, nor created, nor begotten, but proceeding; proceeding from the Father, and therefore often termed the Spirit of the Father: proceeding from the Son, and therefore often termed the Spirit of the Son: proceeding both from the Father and the Son, and therefore termed the Spirit of God.

Joh. 15. 26.

Gal. 2. 6.

Rom. 8. 14.

And yet further in either of these terms, *the Holy*, and *the Spirit*, both the Personal Essence, and also the Office of the Holy Ghost is implied: For 1. he is therefore called *the Holy*, not only in respect of his Office, as before, but also in respect of his Personal Essence; for therefore such *holiness* in his Originals is he called *the Holy*, because he is the Coessential and Consubstantial holiness of the Father and the Son. 2. He is therefore termed *the Spirit* not only in respect of his personal Essence as before: but also in respect of his Office, which is to inspire and infuse his divine and celestial blessings into the souls of men.

Lib. 2. cap. 3.

And from the name also of this divine Person, [*the Spirit*] we are to take notice, and firmly believe: That the *Holy Ghost* is of the same essence, and consubstantial with the Father, and the Son, and in all respects coequal, and coeternal: so that as the Father is God, and the Son is God, so the Holy Ghost is God; and as the Father is Almighty, and the Son Almighty, so is the Holy Ghost Almighty: and so of all the other Attributes of the God-head: whereupon all acts of divine worship also are equally due to the Holy Ghost as to the Father, and the Son: *who together with the Father and the Son, is worshipped and glorified.*

The difference betwixt this *Holy Spirit*, and the other sacred Persons of the God-head consists in 3 particulars.

1. That he is the third or last person of the God-head: the third not in dignity, but in order only; not in diversity of essence, or inequality of majesty, but in order of subsisting: which against *Arians*, *Socinians*, &c. is firmly to be believed according to that Decree of the third Toletan Council, *Quicunque Spiritum sanctum non credit, aut non crediturum a Patre & Filio procedere, eumque non dixerit Patre & Filio coeternum esse, & coessentialem, anathema sit: that is, who-*

soever doth not beleeve the Holy Ghost (*viz.* to be a real true subsisting person) and doth not believe him also to proceed from the Father, and the Son, and to be with the Father, and the Son coeternal, and consubstantial: Let him be accursed.

2. The second Difference, is the way of this holy Persons subsisting, *viz.* By spiration from the Father, and the Son: Touching the manner whereof, we must say as the Prophet *Isaiab* doth of the Sons generation from the Father, *Isa.* 53. 8. *Who shall declare his generation?* 'Tis not only ineffable, not to be declared, but unconceivable also: The heart of man conceives it not, neither can the tongue of men or Angels express it.

Aug.

Inter illam generationem & hanc processionem distinguere nescio, non valeo, non sufficio, quia & illa, & ista est ineffabilis, (that is), to distinguish betwixt the Generation of God the Son, and the Procession of God the Holy Ghost is impossible, because both the one and other be for the manner thereof unspeakable.

Ibid. ibid.

3. But thirdly, *Hoc autem interest,* saith *Isidore*, *inter nascentem filium, &c.* betwixt the Son of Gods generation, and the Spirit of Gods procession, there is this difference indeed, That the Son is from the Father alone; but the Holy Ghost is both from the Father and the Son; *procedens, non genitus, &c.* proceeding, not begotten, to distinguish him from the Son; proceeding, not unbegotten, to distinguish him from the Father; the which we are to observe, lest contrary to the true Catholick Faith, we should admit either of two Sons, or two Fathers in the ever blessed Trinity; or any way confound the several Persons therein, as if they were not distinct each from other really, but nominally only, and in relation to us, which was the error of the *Patripassians*, and others, struck at by that clause of the *Athanasian Creed*; *So there is one Father, not three Fathers, one Son, not three Sons, one Holy Ghost, not three Holy Ghosts.*

3. *Distinct.*

Thirdly, that we may not confound the Person, and the Office of this ever blessed Spirit of God, but rightly understand what is meant, by receiving the holy Ghost, being

being filled with the Holy Ghost; and made partakers of the Holy Spirit; and all Scriptures which speak of having the Spirit, being endued with the Spirit, and the like, we must in the third place rightly distinguish betwixt the Personal Essence of the Spirit, and the impressions or workings of this Spirit upon the mindes of men. It was the error of the Macedonians, Samosatenians of old, and of Socinians of late, that by the Spirit of God is meant no other but *virtus seu efficacia, quâ homines fideles sanctificantur & divinis officiis consecrantur, i. e.* That virtue or efficacy, whereby faithful men are sanctified, and consecrate to divine offices. And opposite to this extreme, many now a dayes run into the other, mistaking, and misterming the efficacies, and vertues of the Spirit, for the person of the Spirit himself: the holy orthodox truth lies coucht up betwixt these two extremes, whilest neither on the one hand we presume to annihilate the personal being of the Spirit, as if he were no more but a vertue, or influence upon the creature: nor yet on the other hand mistake the influences of the Spirit, for his essential subsisting person.

And when you read in holy Scriptures of being filled with the Holy Ghost, or made partakers of the Spirit of God, is not to be understood of the Spirit in respect of his Personal Essence; for thus he filleth the world, and contains all things, being really existent and present in, and with all things and creatures, giving unto all their life and breath, and all things: *In whom we live, and move, and have our being, viz.* by his inexisting presence, and this in respect of his Personal Essence. If we should say then, that the Spirit of God is in his Saints and servants here upon earth in a greater measure then in other men; Personally, and in respect of his Essence, we should so divide and consequently define, and limit the Essence of God, which is undivided, infinite and unlimited, see *Ier. 23. 23. Am. I a God at hand, and not a God a far off? Can any hide himself in secret places, that I should not see him, for do not I fill Heaven and Earth, saith the Lord?* Thus then those Scripture phrases of receiving the Holy Ghost, &c. are not to be understood of

Act 9. 2.
Psal. 2. 4.
Heb. 6. 4.

Rac. catce.

Act. 8. 17.
Eph. 5. 18.
Wisd. 1.
Psal. 139.
Act. 17.

the Spirit in respect of his Personal Essence, which is undivided, unlimited, and filleth all things, and so not one man more than another. But 2. In respect of his impressions and workings on the souls of men, in respect of his gifts and graces, which are various and divers, and carry their name from the cause or Author of them; *There are diversity of gifts, but the same Spirit*, 1 Cor. 12. 4. where the Spirit is plainly distinguished from his gifts, as the cause from the effect, the workman from the work of his hands; or as the body of the Sun is distinguished from the light and heat which is darted and displayed from it. And whereas it is said *the Spirit is but one, but his gifts are divers*, we may hence observe; that if we should confound the Spirit of God with the gifts and qualifications dispensed from him, we should be so far from acknowledging and worshipping the true God, which is but one, that we should fall into that grosse Idolatry of the heathens of old, making as many Spirits of God, as they made gods, who deified the mortal virtues, and worshipped their several vertuous qualifications as gods.

The very neglect of this distinction, betwixt the person and qualifications of Gods Spirit, is that very rock whereupon many a misguided and unstable soul, hath suffered the shipwreck of the true Christian Faith; for being by the cunning suggestion of the spirit of Lies once persuaded in their hearts, that they have the Spirit of God, and that personally abiding in them, they are bereupon puffed up with such an excessive spiritual pride, and self-conceited eminence, as not only to exalt themselves above, and despise their Christian brethren, who are better qualified, than themselves; but even to extol themselves above the heavens, and most blasphemously to profess and boast of an equality with God; a blasphemy however tis falvell and minc't, that cannot be paralleld, but with that originall pride of the Devil, *He said in his heart, I will be like the most High*; and to this he tempted our first Parents, persuading them to rebel against their Maker, and become as Gods themselves, *knowing good and evil*; this was the very sin, that hurled Lucifer like

Light.

Lightning from Heaven, his pride and presumption to be like the most High, and therefore with all his Apostate crew he is now reserved in everlasting chains under darkness, to the judgement of the Great day. And for our new Sect of *Enthusiasts*, had they the Spirit of God, as they pretend, abiding in them, and speaking in them Personally and Essentially, this blasphemy must necessarily follow, that they are equal with God, in respect of the Spirit in them, as themselves affirm it, though not as *George Roberts, &c.* To avoid which blasphemy and many other absurd and wicked opinions of the like nature, which would follow thereupon, and wherewith too many unstable souls are now infected, we must remember that to have the Spirit in the language of the Scripture, is not to be understood of his personal Essence, but of his qualifications.

Jude 6.

And because this distinction is very material, as to the many present delusions, under pretence of the Spirit: 'twill be necessary therefore to clear it by some Scripture expressions, in this kinde: 'tis an ordinary piece of Rhetorick, and an usual figure in the dialect of the Scripture, to call the gifts and qualifications of Gods holy Spirit, by the name of the Spirit, as *Exod. 31. 2, 3.* Behold, I have called by name Bezaleel, the son of Uri, &c. whom I have filled with the Spirit of God, (that is) with the gifts of the Spirit, for it follows, in all wisdom and understanding and knowledge, and in all workmanlike: so *Numb. 11. 17.* I will come down and talk with thee, and take of the Spirit which is upon thee, and put upon them, and they shall bear the burthen with thee: where what else can possibly be meant, by the Spirit which was upon *Moses* to be put upon the Elders, but that they should partake of the same spiritual gifts with *Moses*, ensting them to bear the burthen with him, as to the administration of justice amongst the people, even the gifts of wisdom, understanding and knowledge, impartially, and without respect of persons to execute justice and judgement: so the Spirit of the Lord shall rest upon him, *Isai. 11. 2.* the gifts of the Spirit, for so it follows, The spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge, and of the fear of the Lord: He then that is a wise man may be said in the language

Exod. 31. 2, 3.

Numb. 11. 17.

of the Spirit which is the Scripture, to have the Spirit of the Lord upon him; or to have the Spirit of God; because the wisdom he hath is from Gods Spirit, it comes down from above, and the means to fetch it thence is holy prayer: If any man lack wisdom, let him aske of God who giveth, &c. *Jam. 1. 5*: So the wisest of men obtained wisdom, *1 King. 3. 9*. His prayer which brought her down from Heaven is recorded, *Wisd. 9*. And the same may be said of counsel, godliness, &c. therefore these graces are termed from the cause and Author of them, *The spirit of wisdom, the spirit of godliness, &c.* So *Zach. 12. 10*. *I will pour upon the house of David, and inhabitants of Hierusalem the spirit of grace and supplication, (that is) by my Spirit I will enrich their souls, with the grace of piety and devotion, to be frequent and fervent in prayers and supplications, according to the Apostles admonition, Ephes. 6. 18. Praying with all manner of prayer and supplication in the spirit: (that is) not only in the fervency and godly zeal of our own souls, or spirits, but also praying thus in, or from the powerful influence of Gods Spirit, who inflames our own cold frosty devotions, and assists our frailties in prayer; we pray in the spirit, when both our prayers are the voice of our spirits, and our spirits are also taught and sanctified by Gods Spirit, as Rom. 8. 15. For ye have not received the spirit of bondage unto fear, but ye have received the Spirit of Adoption, whereby we cry Abba Father: Clamamus nos, saith Augustine, we cry, not the Spirit; but Gal. 4. 6. 'tis said the Spirit within us, And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts which cryeth Abba Father: Non hic ait, &c. saith the Father, he saith not here as in the former place, by whom we cry, but the Spirit himself cryeth, quo efficitur ut clamemus nos; for what else is clamamus spiritum in nobis, but clamamus, sine quo manentes nos faciens? The Spirit crying in our hearts is no other, but that he makes us by the vertue of his grace to cry unto God the Father, and pour forth our souls before him in prayer: which is also the meaning of that misapplied text against forms of prayer, *Rom. 8. 26. The Spirit likewise helpeth our infirmities, for we know not what we should pray**

*Aug. lib. de cor.
& grat.*

*Nos clamamus
sed in spiritu,
ipso scilicet diffun-
dente charita-
tem in cordibus
memus nos;
nostris, sine qua
quicunque cla-
mat, inaniter
clamat. Aug. de
verbis Dam. sec.
dati ser. 11.*

for

for as we ought: but the Spirit it self maketh intercession for us, with groanings which cannot be expressed: We know not what we ought to pray, he could not be ignorant, saith the Father, of the Lords Prayer, neither could they be ignorant of it, to whom he said thus, but such and so pressing are our infirmities, that first many times we know not what to aske for in relation to our bodies and outward estates, sometimes even praying for what is harmful, or at least not at all profitable for us; and this infirmity of ours the Holy Ghost helps, by the precepts and promises and forms of Prayer recorded in the word of God, which are the dictates of the Spirit: And many times 2. We know not how to ask, for what is needfull, by reason of the dulness and deadness, and frosty coldness of our hearts; and this infirmity the Spirit helps, by quickning our devotion, as it followes, *The Spirit maketh request for us, Quid est enim interpellat, nisi interpellare nos facit?* what else can be the meaning of this, *The Spirit makes intercession for us*, but that he makes us to intercede for our selves, by his grace secretly and unspeakably enlivening our devotions; so that even with penitent and fervent sighs and holy breathings after God we pour forth our prayers before him: so *Mat. 10. 20. It is not you that speaks, but the Spirit of your Father which speaketh in you.* Where the assistance of Gods holy Spirit with us, is so exprest, saith *Augustine. Ut ipse facere dicitur, quod ut faciamus facit.* He is said to do that himself in us which by his grace he stirs us up to do. As therefore no man can be wise without the spirit of wisdom, nor knowing without the Spirit of knowledge, nor godly without the spirit of goldiness, nor charitable without the spirit of love; so no man can pray as he ought, without the spirit of prayer and supplication, not that there are so many kindes of spirits as these, but all these worketh one and the same spirit according to every mans severall as he will, *1 Cor. 12. 11.*

From the meaning of all which places, and many more which might be alledged, tis manifest that by the Spirit in us, is not meant the Spirit of God in himself, but in his graces.

Aug.

graces: for how can the Spirit of God, who is (saith the Father) one perfect and eternal beatitude with the Father and the Son, be said in himself, or according to himself, personally to speak, to sigh, to cry, to pray in us? no otherwise surely but as by his gifts and graces we are enabled to speak the truth, to sigh and breath after God, to cry unto him in the fervency of our souls, and devoutly to pour forth our prayers before him.

CHAP. II.

Of the workings of the holy Spirit upon the mindes of men.

2 General.

THE impressions or workings of the Spirit of God upon the souls of men, are various and divers; Every thought, motion, and desire; every aptitude, proneness and inclination; every faculty, power and ability, conducing either to the good of our selves, or others, is from the Spirit of God, who distributes his several qualifications, to several persons, and that severally, even in several waies and kindes; to some in one kinde, to others in another, to some more, to some lesse. *Unto every one of us is given grace according to the measure of the gifts of Christ, Ephes. 4. 7. or according to the measure of the Spirit, who is the gift of Christ.* And this measure whereby he distributes his gifts, is no other but the counsel of his own will; for men are not wise, virtuous, charitable, &c. by necessity of Fate, or by the influence of stars, nor yet for any their merits, or deserts, but of Gods good pleasure, by the influence of his holy Spirit, who divideth to every man severally as he will. 1 Cor. 12. 11.

As he will] under this word, 4 particulars are implied: *to, to whom, what, when, and where*, he will: in all these respects the influences of Gods Spirit are free: *The wind bloweth where it listeth; so is every one that is born of the Spirit, Joh. 3. 8.* But yet as the wind though it blow

Per hoc tollitur error attribuentium diversitatem donorum Fato, vel constellationibus, vel humano meritis, & non divina voluntati sicut prima causa. Lyr. in Loc.

blow upon all places alike within its circuit, yet are not all places alike aired, and filled with the winde, because all places are not alike capable of it: so the holy Spirit distributes to every one his measure of gifts, but yet not to all alike, but to some more plentifully, to others with a smaller scantling: and this according as he findes the hearts of men, more or less soft and plyable, capable and enstited to receive his impressions; *In quo quis animum intendit, in eo accipit donum*, according to the intention and pliability of the minde to this or that study, or imployment, whether divine or moral; accordingly so doth the holy Ghost communicate his gifts and blessings thereupon.

Ambr.

All these several workings of the Spirit, though they be so numerous as that they cannot be easily reckoned up; (there being more points of this heavenly winde, then there is in the Compass which is set and ordered by the winde which bloweth in the air) yet unto two general heads they are all reducible:

1. Graces.

2. Gifts.

2^{des}
2^{des} C^{uan}

There are two principal faculties of the reasonable soul, *the Understanding*, and *the Will*: Both which are naturally maimed by the fall of Adam: *ignorance* and *error* invading the understanding: *disobedience* and *rebellion* the will. To rectifie this twofold disorder by nature, the supernatural assistance of the *holy Ghost*, is required: who by his celestial Gifts illuminates and clears the understanding; and by his holy Graces subdues the rebellion of the will, and purifies the uncleanness of the affections.

The one more immediately relates to the service of God, the other to the benefit of man: For,

1. By the *Graces* of Gods Spirit we are sanctified, and enabled rightly to serve God. And,

2. By his *Gifts* we are qualified, and enabled to edifie one another. By the first we are made good *Christians*: by the second we are made good and profitable *Ministers*. Both of these are called *Habits*, either because they make us habile, and fit to discern and taste things divine, and

heavenly: or 2. Because as Habits clothe, and adorn the body; so these divine Gifts and Graces do polish, adorn and enrich the soul.

And these two kinds of the holy Spirits qualifications are represented unto us by those two types or figures of the Spirits descension upon the Apostles of Christ; the one of *the wind*, *Act. 2. 2.* and the other of *the fire*, *vers. 3.* By the *wind* were represented those divine and celestial graces, wherewithal the Apostles were endued, and whereby the souls of men are air'd, cleans'd, and purified, and so sanctified to the sacred service of God; and by the *fire* was represented the gifts they were enriched withall, for the enlightning of the mindes, and enflaming the affections of others.

CHAP. III.

Of the Graces of the holy Spirit.

THE first kinde of the holy Spirits impressions, are his graces represented by the *wind*, *Joh. 3. 8.* *The wind bloweth where it listeth, and thou knowest not whence it comes, nor whither it goeth, so is every one that is born of the spirit.* As the *wind* being a pure, fine, thin, subtil nature, is invisible, we perceive it not; neither can we conceive whence it comes, or whither it goes; all the perception we have of the *wind* is by its effects and operations; when it moves the air, tosses the clouds, shakes the trees, raises the dust of the earth, &c. nay so active and subtil a thing is the *wind*, that if it act not, we say, it is not; when nothing is moved or stirred by the *wind*; we say, there is no *wind*: so is every one *that is born of the Spirit*; (that is) every one whose soul is animated and actuated by the graces of Gods Spirit: For 1. the workings of the Spirit of grace within us, are quick and insensible, 'tis unconceivable, how, and in what man-

manner he works upon our hearts : Only, 1. we know him by his effects and workings : as when he moves and inclines the soul to what is holy, just, and good ; or when he shakes the heart into contrition, compunction, and godly sorrow for sin ; or when he raiseth the minde out of the dust, and rubbish of earthly vanities, and mounts it upon the wings of heavenly desires and meditations, &c. And 3. as when we see no stirring, no moving of the air, but all is calm and still, we say there is no winde : so when there is no good motions or desires within us, no inclinations to piety, or charity, no godly contrition for sin, no rising of the minde towards heaven, nor breathing after things divine and heavenly ; we may well say, that soul is becalmed, the Spirit of God is not there, neither hath the heavenly winde of the Almighty breathed therein.

These *graces* of Gods Spirit, represented by the *winde*, are the very essentials, the very life and being, the very spirit and soul of true Christianity ; and are as necessary to the being of a good Christian, in the *life of grace*, as is the *natural winde*, or breath of his Nostrils to his being, and living the *life of nature* ; therefore we are termed *the Body of Christ*, the soul that animates us, being the *grace of his Spirit* ; and every man therefore that hath the name of *Christ* called upon him, is but *nominis Christiani extrinsecus superficies*, an empty outside superficial christian, that is not in some measure endued with his graces : To all persons it necessarily belongs to be partakers of them ; whether Pastor or people, Lay or Clergy, gifted or ungifted men ; whether we have the gifts of the Spirit or no, we must not be destitute of his graces ; but upon all hearts this heavenly winde must blow, to purifie and cleanse, to stir and stir up the superfluous naughtiness of our natures, that so our souls and bodies may be *the temples of the holy Ghost*, even by the grace of Gods Spirit devoted and consecrated to the sacred service of his heavenly Majesty.

Rom. 12. 5.

2 Cor. 6. 16.

A Catalogue of these spiritual graces we have recorded, Gal. 3. 22. for they are the same which are there termed

[The fruits of the Spirit] *The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no Law. These are called the fruits of the Spirit for two reasons.*

1. Because as material fruits grow not, but upon trees; neither do these graces grow in the soul, but upon the tree of life, *Joh. 14. 4, 5. As the branch cannot bear fruit of itself; except it abide in the vine, no more can ye except ye abide in me; I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.*

2. As material fruits are to the body and corporal taste, so are the fruits of the Spirit to the soul, they are both pleasant and delightful, and also satisfy and feed the soul unto life eternal; therefore it is said, *against such there is no Law; there's no law can condemn such, as bring forth these fruits in their lives and conversations, as Rom. 8. 1. Now then there is no condemnation to them that are in Christ Jesus, which walk not after the flesh but after the spirit.*

CHAP. IV.

Of the Gifts of the holy Spirit.

THE second kinde of the holy Spirits impressions on humane souls, are his gifts: represented by the fire, *Mat. 3. 11. He shall baptize you with the holy Ghost and with fire; (that is) he shall endow and sprinkle the souls of men, with such gifts of the holy Ghost, as are by fire represented, viz. gifts which like unto fire, shall be effectual and powerful to enlighten the understandings, melt the hearts, and enflame the affections and desires of men.*

And as the fire burns not for it self, but for the light and warmth of others; so the gifts of the Spirit are imparted to the sons of men, *not to be hidden like a lighted candle under a bushel,*

huskel, not to be wrapt up in a retired obscurity, with the talent of the unprofitable servant in a napkin; but to be employed to appear, to shine forth and manifest themselves for the profit, benefit, and edification of others: He therefore who hath received the gifts of the Spirit, which are given, saith the Father, not for himself only, but for the benefit of others also; by refusing to impart them unto others, he deprives himself of the use and efficacy of them: For whilest he meditates his own private benefit only, and not the good of others also, it is just with God to rob him of what he covets to enjoy in private, since he ought to have communicated the same: so the unprofitable servant, which laid up his talent in a napkin, had the same justly taken from him, Luk. 19. 24. For it is a manifest sign, that there is no true love of God in that heart, who employs not the gifts he hath received from God, to the advancement of his service and benefit of his people according to his command: therefore said our Lord unto Peter, Joh. 21. 15. Simon son of Jonas lovest thou me? he answered, Yea Lord, thou knowest that I love thee: he saith unto him, Feed my lambs. Whereupon, saith the Father, Si cura passionis est dilectionis testimonium, &c. If our feeding, or teaching the people of Christ, be a sign of our love unto Christ, then he who is qualified for this office by the gifts of the Spirit, and neglects the feeding the flock of Christ thereby; is manifestly convinced not to love Christ himself, the chief shepherd of our souls: For the love of Christ constraineth us, that since Christ dyed for all, that they which live should not henceforth live to themselves, &c. 2 Cor. 5. 14, 15.

These Gifts of the Spirit are therefore called the manifestations of the Spirit, as shewing what the end and intent of their donation from the Spirit is; viz. to profit withall, 1 Cor. 11. 7. But the manifestation of the Spirit, is given to every man to profit withall: As the end and use of the several parts of the body, is neither to be idle, nor yet to be employed for it self only, as the eye is to see, and yet not for it self only, but for the direction of the hands, feet, &c. the feet are to walk, and yet not for themselves only, but also for the eyes, hands, &c. Even so the end and use of the several gifts of Gods

Luk. 19. 20.

Qui veniunt dona Spiritus imperiri aliis, quae non pro se sed pro aliis sibi plenitudo, dona adimunt; cumque sua & non aliorum lucra cogitant, ipsae quae privata habere appetunt bonis privant. Greg. de cur. past. p. 1.

c. 5.

15. Ibid.

In ipsa corporis positione accipimus quod in actione servamus: nimis itaque turpe est non imitari quod sumus. Greg. de cur. past. p. 3.

2 Cor. 12.

Note.

Spirit, to several members of Christs body, severally, is both that they should be employ'd, and employed too, not only for private use, but for the mutual benefit and edification each of other; as Saint Paul at large in the same chapter: the main subject whereof is the gifts of the Spirit; a catalogue whereof you have vers. 9, 10, 11, *To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, &c.* where by the way observe, In that Faith is in this place reckoned amongst the gifts of the Spirit, and in the former place, Gal. 5. 22. amongst the fruits or graces of the Spirit, that we may not confound the graces of God for sanctification, with his gifts for edification, we must remember that there is a twofold Faith, the one doctrinal, speculative, and nationary, viz. a right understanding and firm belief of the severall Articles of the Christian Faith, and so it's a gift of Gods Spirit, and in this place rankt amongst them.

The other kinde of Faith is practical and obediential, viz. the squaring, regulating, and ordering of our lives and actions, according to the principles, precepts, and commands of the Doctrinal Faith of Christ, and so it is a grace of Gods Spirit, and rankt amongst them in the former place.

The gifts of the Spirit being principally and chiefly intended for the benefit and profit of others; though every man therefore, whether Lay or Clergy, Minister or People, may and ought to use all means to be in some good measure made partakers of them, for his own private direction, in the wayes of wisdom and true godliness; yet for the publique instruction of others, after an especial and peculiar manner, they concern the Ministry of the Gospel, viz. such persons whom God first extraordinarily and miraculously, since ordinarily, and in the use of means hath ordained for the guidance and direction of his people, in the wayes of his service, and their own salvation: and this I suppose is clear from S. Paul, Ephes. 4. 8. *wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men, not unto all men, but unto some only; these words res. are restrain these gifts to some few whom he selected from the rest*

Ephes. 4. 8.

Ephes. 4. 8, 9.

10, 11, 12.

rest of mankind, as conveyances of the Gospels light unto others; for so it followes immediately (only a parenthesis betwixt, which breaks not the sense) *He therefore gave some to be Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ;* implying a manifest and clear distinction betwixt some, whom he hath ordained for the work of the Ministry, and endued with gifts after an especial manner for that end; and some others who are not of that society, yea though they be Saints, and of the Body of Christ; a like difference is clearly implied, 1 Cor. 12. 28. where having through the whole chapter discours of the gifts of the Spirit, to be employed for the mutual good and benefit of each others, *as members of the same body;* lest we should think that these gifts are equally common to all persons as for publick use and edification, he adds, *and God hath ordained some in the Church, 1. Apostles, 2. Prophets, 3. Teachers, &c.* Some for the Office of Publick instruction, he hath ordained; not all that list, as in the daies of Jeroboam, when every man that would, became a Priest unto the Lord, which the Apostle cuts off by this patheticall Interrogation, immediately following, *vers. 29. Are all Apostles, are all Prophets, are all Teachers? q. d.* not so surely, this is as if all the body were but one member; not all then, but some only: even that some whom God hath ordained, and manifested this his ordination, by the spiritual gifts of wisdom, knowledge, faith, tongues and the rest before in the chapter remembered.

Should all men, who own the name of Christians, be endued with spiritual gifts, for the publique instruction of others, two grand inconveniences would necessarily follow.

1. The gifts of the Spirit would be thereby made contemptible, for who would care for that which every man hath?

2. The end of the Spirit in distributing his gifts would be frustrate: for how shall one member profit another, which is the end of these gifts, when all men have the same gifts? The most wise God therefore in ordaining some to the Ministry,

stry, and not others, and distributing his gifts accordingly, provides, 1. That his gift be *magis angustum*, more reverend. 2. That the body of his Church, be *magis ordinatum*, better proportioned.

- Ephes. 4. 7. For the same reasons also, the spiritual gifts are various and divers, and not given to all, no not of the Ministry, alike, but discretely, and *κατὰ μέτρον* according to the measure of Christ; Christ keeps a measure in his gifts; himself indeed the Head, received the Spirit without measure, but none of his members ever received it but in measure, and this measure, is according to the counsel of his own will, who respects in the distribution of his gifts, *τὸ καλὸν καὶ συμφέρον*, what is good and profitable, and most tending to edification: as it is in the natural body, in every part and member of the body, God hath joyned beauty and convenience together, so that every limb hath such a proportion, as is both comely and useful; So it is in the mystical Body of Christ, the Church; it is *una*, but *varia*, a Body consisting of many members, and all quickned by one Spirit; there is but one body, and one spirit, but many members; and in each member the gifts of the Spirit do vary; There are diversity of gifts, but the same Spirit: There are diversity of gifts, because diversity of offices, but one Spirit; and therefore as they all flow from one Fountain, so they are all of one nature, and tend all to one common end, The beauty and benefit of the Church; so S. Ambrose, *In donis, officiorum est diversitas, non natura*: all the members are therefore quickned with the same Spirit; *æquè*, but not *æqualiter*, all drink of the same Spirit, but not the same draught, for fulnesse of measure, which makes each one useful in his way, but not in the same degree; all contributing to the beauty and benefit of the whole: As therefore the eye cannot say unto the hand, I have no need of thee, nor, &c. so neither is any member of the Church *autarçus*, sufficient of himself, but is necessarily engaged to desire the benefit of the Communion of the Saints.
- 1 Cor. 12. 11, 12, 13.
- 1 Cor. 12. 11, 12, 13.
- Verf. 21.

CHAP. V.
Of the Gift, and calling of the Ministry.

It is confessed, that the same spiritual gifts, and graces, which dispose, select, and separate persons, for the work of the Ministry, may also rest upon the hearts, and mindes of lay and secular persons: But abilities to perform an office, is only a fair disposition, which puts such persons in a capacity of receiving it orderly, not an actual investiture therein: as every wise man is not a counsellor of State, nor every good Lawyer a Judge, so neither is every man who is endued with the wisdom of the Spirit, publickly to dispense the the counsels of the most High, nor every man skill in the Divine Law, may be a publick Steward and administrator thereof; all natural and artificial abilities, nay Divine qualifications before Ordination, are silent by that question of the Apostle, *How shall they preach except they be sent?* It was a mutinous speech of Korah, Dathan, and Abiram, who said unto Moses, *You take too much upon you, since all the congregation is holy,* Numb. 16. 3. Their Divine qualification did not license them to invade Moses's chair, or sacrilegiously usurp the Priest-hood; they paid dear for that usurpation; when the fire came out from the Lord, and consumed the most forward of them, and the Earth opened her mouth and swallowed Korah and all his company: a fair warning (any man would think) for lay persons to beware how they intermeddle with the Ministerial Function; if they do it maliciously, let them remember the curse of Korah; if they have more fair, but mistaken purposes, let them remember what was the sad portion of Uzzab, for his overbold approach to the Ark of God, which belonged to the Priests Office.

Uz posteris daretur exemplum, neque presumptione superbi spiritus, non sibi à deo datum pontificatus munus invaderet. Quod enim perulerunt superbi illi Levitæ, qui Deo non jubente sacerdotium vendicabant, hoc patientur quicumque se ad episcopatus, presbyteratus vel Diaconatus officium vel munusculum, vel adulationibus impudentur comantur ingerere: quomodo combusti sunt isti in corpore, sic isti exurentur in corde. Aug. de Temp. Ser. 98.

All Offices, Arts, and profitable Sciences; all great and publick things and employments, are distinguished in the societies

ties of men by proper and peculiar Professors, Artists and Ministers: How then should we think that Religion, which is the Art of Arts, may lye in common, and be exposed to the profanation of every rude illiterate and unskilful mechanick; to be unhallowed by the rude intermeddlings of undiscerning persons, and not rather separate from profane and vulgar touch, by select, distinct, and qualified persons, for that end by God ordained? Who dares take upon him to raise forces, to impose taxes, to levie contributions, to punish offenders, or the like, but such only who are designed thereunto, and have commission for it? And yet in the matters of God, in the dispensation of his holy mysteries, every man will be a Priest, and a Prophet, as if it were pardonable only to be disorderly in Religion, or as if God would accept a lawless liberty in those things wherein the frailty of man is most apt, and too likely to miscarry, and wherein also the miscarriage is most fatal, and ruinous to the soul for ever.

In Religion it is true, that all have a common interest, and so they have in the Lawes also: and by the same reason, that the one, by the same the other also, may be dispensed by all men promiscuously without order, without distinction, which must necessarily end in confusion.

It is true that under the Gospel all true believers are Priests unto the Lord, and have spiritual sacrifices to offer: But it is one thing for a man to be a Priest to himself, another thing to be so to the whole Church: It is one thing to offer up our selves as living sacrifices acceptable unto God: another thing to represent the Congregation unto God: All ordinary and private devotions may and are to be done by private persons, but the solemn, ritual and publick Worship of God, must be left to the publick Minister. There is no good man but wisheth with Moses, I would all the Lords people were Prophets, and thus

the Lord would put his Spirit upon them, Numb. 11. 29. But it is one thing to be qualified as the Prophets of the Lord; another thing sacrilegiously to invade their Office: Being qualified, they may do the Office of Prophets privately, to themselves and their family, both by prayers for, and with them, and also by teaching and instructing them: But in Gods

1. Pet. 2. 9.

Revel. 1. 6.

Rom. 12. 1.

Numb. 11. 29.

Gods house and in the presence of the whole Congregation, to dispense the sacred mysteries of Salvation, is only peculiar to the Stewards of his house, nor may others presume to intermeddle therewithall. If we search into the state and condition of the Church from the beginning of the world to this very instant of time, we shall finde, *That both before the Law, under the Law, and under the Gospel, also, there were ever a certain select chosen sort of men, (saith the learned Zanchy) design'd for the office of the Priesthood, and that it was not lawfull for every one that list to thrust himself into the execution of this sacred function:* The first priest we read of that is so called is *Melchisedech*; of whom the holy Scriptures affirm, that he was without father, without mother, &c. *Heb. 7. 3.* His original being unknown by reason of his antiquity: And so saith a learned man of the Priesthood, *The antiquity of this great calling, is so great, that it cannot be found out, nor can we finde it off spring, but with the first rising, and being of a Church upon the face of the earth.*

No man taketh this honour to himself, but he that is called of God, as was Aaron, who was called of God, but consecrated by Moses; agitur à Deo consecrationis principe, saith Dionysius, God was the principal Author, and Moses the Minister of his Consecration; so likewise Christ did not glorifie himself to become High Priest, but he was personally chosen and sent, or in his own language *sealed of the Father*, and sent into the world (that is) ordained to be Priest and Prophet of the world.

The Apostles of Christ received their Commission from him, *Mat. 28. 19. (Goe therefore and teach all Nations, baptizing, &c.)* And that we might understand, that they had by virtue of this Commission power to Commissionate others, to be their successors in all succeeding Generations of the Church, it follows, *And so, I am with you until the end of the world;* with you your selves, until you have fulfilled your course, and served your own Generation, and with you in your successors, untill the end of the world; and more plainly in those other words of their Commission, *Joh. 20. 21, 22, 23. As my Father hath sent me, so send I you; and when he*

Ac primo quidam à statu ante legem, à statu sub lege, à statu sub gratia. semper enim reperio certa hominum genera fuisse à deo ad hoc officium delecta, non autem librisse cuiquam se intrudere. Zanch. in 4. Prze. Card. Polus 1. 1. ad H. 8.

Heb. 5. 4.

Exod. 28. 1, 3.

Heb. 5. 5.

Joh. 6. 37.

Mar. 28. 19.

Joh. 20. 21, 22, 23.

he had said this, he breathed on them; and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained: which spiritual power, and spiritual gifts communicated to the Apostles was not sure to expire with them, except ye will also say, all Ecclesiasticall Discipline and Government ended with the Apostles, and that all scandals and offences, heresies and errors, sins and vices are left remediless and without cure, or at least without a Physician to prescribe, administer, and apply to wounded Consciences, and sin-sick souls, their proper salve and medicine: As my Father hath sent me, [so send I you] and as I have sent you, so you are to send others; and thus we read they did, *I they ordained Elders in all Churches*: and gave Commission to whom they ordained, to Ordain others: The Ordination was theirs, but the power was from above, and so the Apostles themselves acknowledged in the very first instance of Ordination, when they chose *Stephen* in the room of *Paul*, *They prayed, saying, Thou David's house which of these two thou hast chosen*, Act. 13. 24. God chooseth, and man ordains; God calls the person to the Office; and man installs him therein: The power is Originally from God; as the Fountain, but conveyed through the Ministry of man as the Conduite.

All power is given unto me, both in Heaven and in Earth, Go ye therefore, &c. But because there is no man how sacrilegiously soever he invaded the Ministerial Office, but will pretend a call and a power from God thereunto; and he that is most bold and forward to publish his follies in this kinde, is also apt to mistake his boldness, for a call from God: he may fancy he is from above, when it is only a noise in his own head, or a deceitful echo of his own heart: therefore we must know this call from God to so high and honourable an Office, as to be ordained for men in things pertaining to God, is either extraordinary, or ordinary; the first beginning of a lasting necessity is extraordinary, and is made ordinary in succession; and by the lasting continuation of a fixed and determinate Ministry; as *Adam* at the first was ex-

traordinarily formed, immediately created by God himself; but all mankind since ordinarily by the mediation of parents; so the Apostles of Christ who received the first issues of Evangelical Ministry, were extraordinarily called; but all that have succeeded them, have been admitted by an ordinary vocation, because the succession is but of ordinary necessity; now for any man to pretend an extraordinary calling and immediate from God without the Ministry of man, is to pretend also to a new Gospel, and new Revelations, distinct from what Christ and his Apostles have delivered, and such can be no other then the dictates of seducing spirits and doctrines of Devils: and indeed such a pretence of immediate and extraordinary power and commission from above, can (in a fixed and settled Ministry by ordinary means) have no other end and issue but to belie the Spirit of Truth, and couzen the too credulous souls of the people, when ever they have a mind to it; nor is it any other but a meer pretence of folly to expect or rely upon an extraordinary calling, or abilities, by immediate infusion from heaven, without the use of means, as to the Ministerial Function, since by ordinary and common means they may be supplied: for it is all one, as if we should expect men to be created, and by the hands of God immediately, as Adam was at the first; or being so formed, to be fed and nourished with food from heaven, without any care or industry for provision here upon earth.

CHAP. VI.

Of ministerial Gifts; ordinary and extraordinary.

THIS call to the Ministerial Office, under the Gospel, both extraordinary in the Apostles, and ordinary in their successors, as it is in it self a grand inestimable gift of the Holy Ghost, and the prime of them confer'd by our Lord in his triumph over our ghostly foes, and victorious ascension in-

Ephes. 4. 11. to Heaven; for then *he gave some, to be Apostles, some Prophets, &c.* So it hath also other gifts of the Spirit attending, as necessary contributaries to the accomplishment thereof, that this gift may be compleated and fitted *for the edification of the body of Christ*, through the work of the Ministry, which proportionable to the two-fold calling are either extraordinary, or ordinary also; extraordinary they were, even plentifull and miraculous in the persons of the Apostles, viz. in such a measure, and after such a manner, as no mortal men could ever hope for since; and very good reason there is that it should be so: For the Apostles charge was much greater, and their task more difficult then any mans either was or can be since. They had all mankind to instruct and principle in the doctrine of Christ; the stiffe obdurate and incredulous Jewes to convert; the fulnesse of the Gentiles to bring in, both the rude Barbarians and learned Grecians to master and subdue. The whole world was their Diocese, the world sitting in darknesse, and in the shadow of death; devoted to the service of sin and Satan, the Prince of darknesse: Now to master and subdue the whole world, and *to turn all men from darknesse to light, and from the power of Satan to the living God*; required, sure, gifts and endowments more then ordinarily powerful and effectual, even such as were extraordinary and miraculous: and whereof none of their successors, none that ever followed them since in the Ministerial Office, could possibly hope to be partakers; for all Ministers since have but an handfull of men in comparison to deal withall, and these broken to their hands, being born and brought up in the holy Christian Religion; As therefore there is no need of any such extraordinary qualifications; so neither do we, the best of us do not, dare not pretend, either to such sublime and eminent gifts of the Spirit, or to any such immediate and extraordinary infusion of spirituall gifts.

The spirituall gifts of the Apostles, differ from those of their successors in two respects. 1. In respect of the measure or extent of them. 2. In respect of the manner of acquisition. First for the measure, the Apostles were filled with

with the holy Ghost, *Act. 2. 4.* filled as full as they could hold, *Act. 2. 4.* they were endued with as many eminent gifts for the execution of the Apostolical Function as they were capable of; but we, even the best and ablest of the Sons of men, are not so full, but they could hold much more; their's was a *Baptism with the holy Ghost*, ours, is at the best, but a *Ran-* *Act. 1. 5.*
tism; they were washed, washed as it were all all over with the Spirit; we but sprinkled with his gifts: they had the anointing of the holy One more plentifully, we in a smaller scantling; they were anointed above, far above all their fellowes and successors, who received ordinarily but an *Hin* to their *Epha*. Their *Unction* was like the *Ointment* *Psal. 133. 2.*
poured upon the head that ran down to the beard; and all others since but like the thin *droppings* upon the *skirts of the garment*. And from hence we may observe with *S. Hierome*: *Scio me aliter*
 That the Apostles exceeded all other Ministers in this respect *habere Aposto-*
 also, that they were so guided and directed by the holy Spirit *los, aliter reli-*
 of God, that all truths, and nothing but truth, did at all *quos tracta-*
 times flow from them in the execution of their Function, but *vos illos semper*
 all other Ministers must confesse in all humility, that as men *vera dicere,*
 they have their failings and mistakes in one respect or other. *istos ut homines*
in quibusdam
aberrare. Hier.
ad Theo.

Secondly, for the manner, the Apostles were endued with their fulnesse of Spiritual gifts miraculously; their Inspiration did publicly and visibly appear to be by miracle and immediate from Heaven, *Act. 2.* But we, as we can pretend unto no such extraordinary gifts; so neither do we pretend unto, or depend upon any such extraordinary and immediate infusion of Spiritual gifts; but ordinarily & in the use of means, even by much study, labour, and industry in the waies of wisdom, learning and knowledge, we do acquire our qualifications; according to the command of the Apostle to *Timothy*, we *study* for them, *2 Tim. 2. 15.* *Study to shew thyself approved,* *2 Tim. 2. 15.*
a workman that needeth not to be ashamed, rightly dividing the word of Truth; and yet *Timothy* sure had less need to study for his gifts, then any of us, as having more of immediate Inspiration then the best of men can hope for since.

And yet though we study to be qualified for the work of the Ministry; our qualifications are still the gifts of the Spirit;

Dan. i. 17.

4.

rit; all our *wisdom* and knowledge is from above: even as of *Daniel* and the three children, it is recorded that God gave them knowledge and understanding in all learning and wisdom, Dan. i. 17. And yet it is said before vers. the 4. that they were brought up and instructed in knowledge (and that by and among the Heathen too) and were taught the learning and tongue of the *Caldeans*; So our humane learning, tongues and languages (so much declaimed against by the ignorant) are the Handmaids to spiritual and Divine wisdom and knowledge, and both the one and the other, though acquired by instruction and study in the Schools of the Prophets, are yet of Gods mercifull donation, they are still the gifts of the Spirit.

Jam. i. 17.

Joh. 3. 27.

And that first, because from the Spirit of God it is that we have mindes capable, and mindes inclinable to use the means, for the attainment of such gifts: for even our natural endowments, and moral qualifications are gifts of the Spirit; perspicacity, quickness of wit, ripeness of judgement, together with a studious, diligent and industrious minde in the search and dexterity, in the discovery of the several waies of learning and knowledge, even all of them are the gifts of God; for every good and perfect gift, whether natural, moral, or divine, cometh down from above, Jam. i. 17. for a man can receive nothing except it be given from above, Joh. 3. 27. The very speaking of an ordinary revealed Truth is called a speaking by the Spirit, for no man can say, that *Jesus* is the Christ, but by the Spirit of God; because the revelation of this, as of every truth, is from the Spirit originally, and from him also is both the power and the act of this confession.

Secondly, our qualifications though acquired by study, are yet the gifts of the Spirit, because it is by Gods blessing and the influence of his good Spirit upon our studies and endeavours, that we do acquire these qualifications: and it is generally, and for the most part, that God distributes his gifts and blessings according to mens inclinations, aptness and endeavours for the reception of his gifts. *Habitus infusus infunduntur per medium acquiritorum*: All infused or inspired

spired gifts, are infused after the manner of gifts acquired, i.e. as we are more or lesse industrious to acquire the gifts of the Spirit, accordingly so they are more or lesse given, and communicated to us by the Spirit: which is signified unto us by the parable of the hidden Treasure, *Mat. 13. 44. The Kingdome of heaven is like unto a treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof, goeth and selleth all that he hath and buyeth that field: The treasure found without search, denoteth Gods free and gratuitous revelation of himself unto us: and the selling of all to buy that field, signifies a mans utmost endeavours, and labours to be made partaker of these divine Revelations.*

Thirdly, because the qualifications acquired by study, are by the Spirit of God himself directed to the ends of the Spirit, which are *to profit withall*; and then is Gods blessing the greater, and the influence of his Spirit upon our studies, the more effectual and powerful, when we have in them no other aim or intention; but to be thereby enstituted and enabled to become usefull instruments of Gods service, and his peoples edification. And both in that we do direct our studies to this end, and also imploy our gifts acquired by study to this end also, it is from the Spirit of God: who *works in us to will and to do of his own Gods pleasure, Phil. 2. 13.*

Phil. 2. 13.

And lastly, all this is acknowledged, that our gifts in all these respects are from the Spirit of God, though studied for; In that together with those means that are outward and moral, we use the Divine means also, viz. prayer and devotion, commanded *Jam. 1. 15. If any man lacks wisdom, Jam. 1. 5; let him ask it of God, who giveth to all men liberally and upbraideth not, and it shall be given him.*

That the Ministers of the Gospell notwithstanding their gifts are from the Spirit, are yet bound to use all means, both Moral and Divine, for the acquiring thereof; is manifest even from Gods own example in the use of their Ministry: In that God himself who is not tyed to means, neither hath need of any, is yet pleased to use the means and Ministry of some men for the instruction and conversion of others; There is no question, but he who at the first created man af-

Exod. 20. 19.

Deut. 5. 27. &

18. 16.

Heb. 12. 19.

Gal. 4. 19.

2. Cor. 3. 2.

Mat. 16. 19.

1 Tim. 4. 16.

2. Cor. 3. 2, 3.

ter his own Image, could, without the Ministry of man, have again repaired the decays of his blessed Image in man: But yet in all ages it hath seemed good to his infinite wisdom to use the mediation and Ministry of men herein: And this he doth out of his tender respect to mens infirmities, considering the vast distance betwixt God and man; which moved the Israelites to Petition for a Minister betwixt God and them. *Exod. 20. 19. Talk thou with us, and we will hear, but let not God talk with us, lest we die.*

As therefore no Minister of God may think that God useth his Ministry because he needs it, so neither may the people think there is no need of Ministers, because God useth them: and he uses them as subordinate fellow-labourers in the whole course of mans salvation; the Ministers are said to *beget men unto Christ*; to *nurish them in Christ*; to *bind and loose their sins*; to *open and shut heaven*; and in a word, to *save*; because all these things Christ doth by them: they are *anointed*, co-operating with and under Christ, so Paul compares his *Christians* to a *written Epistle*, the Authors whereof were himself and the Spirit; the external writing was his; the internal seal upon their hearts was the Spirit. These two then may not be severed; Neither may we look for Inspirations from heaven without the Ministry of man upon earth: Nor yet, as may we imagine, that the Ministry of man upon earth can be effectual without inspiration from heaven.

CHAP. VII.

Of those operations and impressions, that are opposite to the Spirit of Truth.

And because it is not enough for us to know the Truth, but also by that right and straight line to observe and discover what is repugnant and contrary therunto: Let us remember, what by sad and lamentable experiences, we daily see

seeing and hearing; that as there is a holy and a good Spirit of God by his gifts and graces working on the mindes of men; so there is also an evil and a bad spirit; even the spirit of error and uncleanness, the Devil, who hath his secret workings and continual countermines opposing heretunto; which evil spirit working also by the frail and deceivable spirit of man, doeth by many subtle wayes, oblique, corrupt, poyson, and helpe the sacred qualifications of the Spirit of Truth; nor doth the Devil that grand enemy of mans salvation in any kinde of way, so much coolen and cheat the souls of men into ruine, as by putting false glosses and counterfeit wares on vices, errors, and distempers; that so they may be mistaken for holy vertues, and divine qualifications. To instance in some particulars;

First, It is a truth by the Spirit of God both foretold, promised, and performed, That the actings and impressions of Gods Spirit upon the mindes of men, are both more strong and frequent, as also more general and common under the Gospell then they were under the Law. That the gift of the Ministry it self is dilated, being not limited to the single Tribe of Levi; but all men of what quality soever have a title thereunto; meaning *Genera singulorum*, not *singula genera* (that is) men of all sorts and kinds; not all of all kindes; but as upon to make void, pull down, and level with the undistinguished multitude; the high and solemn order and offices of the Priest-hood instituted by God himself, both under the Law and under the Gospell, for a people to snatch the Divine Oracles from the lips of the Priest, and presume to teach their Teachers; to invade the chair of *Moses*; and offer incense with unhallowed censers; for private persons to usurp the publique administration of Ministerial Offices, without a lawful Call and due Ordination thereunto; though they may be otherwise qualified with knowledge and piety: These are false glosses imposed upon the former truths, by the Spirit of lies; *Tum* followed by the Enemy of mankind amidst the persecutions. And that

102. To involve the Church of Christ, and bury it in the rubbish of confusion and disorder.

3. To take away those bounds and limits, distinguishing Priest from people, which all Nations, Jewes and Gentiles, all Ages of the Church, both Ancient and Modern, have kept firm and inviolable.

2 Sam. 6, 7.

2 Chron. 16.

16, &c.

4. To pull down heavy judgements upon the heads of all such sacrilegious Usurpers and Invaders of Divine Rites.

Prov. 3, 5.

Prov. 2, 6.

2. It is an impression of Gods Spirit upon the soul of man to wait and depend upon God for spiritual wisdom, knowledge, &c. and not to lean to our own understanding, or trust too much to our own wit, judgement, reading, learning, or the like; as knowing full well, That the Lord gives wisdom, and from him cometh knowledge and understanding. But hereupon either to despise or neglect those waies and means, and helps, which God in his merciful providence hath afforded us for to attain wisdom, &c. as the study of Tongues and Languages, Arts and Sciences, the reading and distinctly weighing the Discourses of the learned; and to depend upon immediate Revelation and Infusion of such gifts from Heaven, as if they should drop upon our barren hearts, as did the Manna in the Wilderness upon the Tents of Israel, out of the clouds, and by miracle; this is a false gloss which the spirit of delusion puts upon the former truth, thereby to inveigle us.

1.

2.

3.

To tempt the good Spirit of God, and to be exposed and laid open to seducing spirits, as the Lascivious Lady *Ignorance*, again as the Mother of *Deceit*, which all men know, (but who are blinded with ignorance) to be the Dam of superstitions, errors, and confusions.

3. Rightly to beleve in the Son of God, as the mean of our justification here, and ground of our hope of salvation hereafter, this is an impression of Gods Spirit on the soul of man, and in respect hereof we are said to have the Spirit of Faith, 2 Cor. 4, 13. We having the same spirit of faith, ac-

2 Cor. 4, 13.

cording

ording as it is written, *I beleeved, therefore have I spoken*; faith as it is doctrinal, being a spiritual gift, and reckoned amongst them, 1 Cor. 12. 9. And as it is practical, being a grace or fruit of the Spirit, and reckoned amongst them also, Gal. 5. 22. But now to mingle and divide, and as it were to cut asunder, this true Evangelical Faith, as it stands full and intire in all its integral parts, both of doctrine and practice, so as to be vainly puffed up with a conceit of being ingrafted into Christ, and thereby to be justified here, and sure of heaven hereafter; whether we live according to the rule of Faith, and in obedience unto the Gospel of Christ; or not: to define and measure our Faith, not by the sacred acts thereof commanded, which is called *the righteousness of Faith*: but by our own too too credulous fancies, and apprehensions, as if it were no more to be in Christ, but presumptuously to pretend unto it, and impudently without just ground to believe it. This surely cannot be that true Evangelical Faith; whereunto so many promises are annexed; but a false gloss which the spirit of Error hath put thereupon; thereby,

1 Cor. 12. 9.

Gal. 5. 22.

Rom 10. 6.

1. To puff up the hearts of too too credulous men, with spiritual pride and presumption, and make them swell with the empty conceit and airy fancy of their own happy and eminent state and condition, when there is no such matter. And,

2. To inveigle men to neglect the use and practice of Christian graces, those fruits of the Spirit, which are, as it is already said, the very life and soul of Christianity, and consequently the way to heaven, if ever we mean to arrive there.

3. It is an impression of Gods Spirit on the soul of man, To be zealous for the Lord of Hosts, (that is) to be exceedingly fervent and forward, earnest and desirous by all possible waies and means to advance the religious worship and service of God: but to be so factions and forward, so fiery and furious as by any illegal, extravagant and disorderly means to advance the truth it self; much less to set up any private opinions in relation to Gods Service, which have not been, *semper et ubiq; et ab omnibus*, the three rules of Catho-

1 King 19. 14.

1 Cor. 12. 9.

1 Cor. 12. 9.

Vincent.

lick.

lick Doctrine and Worship, to be generally, and for the most part of the Primitive times, at least, of all persons, at all times; and in all places received, and not now and then, here and there, by hereticks and schismaricks only introduc'd; I say to be zealous for such pieces of Religion, Doctrine and Worship: and that *per fas nefasque*, through just or unjust means, by right or by wrong, to endeavour the advancement thereof: this is not true zeal, but a false gloss which the Devil puts thereupon, even through the violence of this distemper'd heat.

1. To divide, separate and break men into sects, factions, and parties, that they might so clash together to the ruine of each other: And,

2. To inveigle men into conspiracies, seditions and rebellions against their Governors.

The like may be observed of zeal for the conversion of a sinner, and bringing souls into the obedience of Christ, the more zealous and active, diligent and industrious any man is herein, with the more fire of Gods Spirit, no question, he is endued: But withall observe, that to be active and zealous to seduce and deceive, to inveigle and draw men aside into false and erroneous opinions in Religion, is not a heat cast forth from the fire of Gods Spirit; but it ariseth rather from the fire of hell; it comes from our adversary the Devil, who also continually *goeth about like a roaring lion seeking whom he may devour*: And his Disciples they be, and consequently in the same wofull state and condition with him, who take pains to proselyte persons unto the wates of error and perdition. *Wo unto you Scribes, Pharisees, and hypocrites, for ye compass the sea and land to make one Proselyte, and when he is made, ye make him twofold more the child of hell then your selves.*

x Pct. 5. 8.

Mat. 23. 15.

1 Pt. 2. 12.

Mar. 18. 15.

Prov. 12. 1.

5. 'Tis an impression of Gods Spirit on the minde of man, to be apt and ready, active and forward, to counsel, advise, admonish, and in some cases, and at some times to reprove one another, and tell men of their faults, and *He that hateth reproof is a fool*: but to rail and revile, censure and judge, and condemn our brethren, and say it's only a telling them of their

their faults, and telling them what they are, or to meddle with other mens matters that concern us not, or to reprove other mens faults, whilst our selves are guilty of greater; these are no true parts of Christian fraternal admonition, but false glosses that the Devil puts hereupon,

1. To allure men to overlook and neglect themselves, and the amendment of their own faults and amisses. And,

2. To dissolve the sacred bonds of amity, peace and unity with others, which are those ligaments and sinews of the body of the Church, whereby good Christians are coupled and united, and joyn together in the sacred service of God, which is the way of their own salvation.

And as into *erroneous opinions* on the one hand; so into *sinful actions* on the other, are we allured and inveigled by the same subtil-wile of Satan, obtruding his false counterfeit coin of wickedness under the shew and semblance of the impressions of the Spirit of holiness; gilding, painting, and setting out sinfulness and vice, with the title, shew and flourish of godliness and vertue; thus covetousness on the one hand wears the painted mask and flourish of providence and good husbandry: and prodigal profuseness on the other hand, of noblenesse and generosity: Thus riot and excess, drunkenness and gluttony carry the fair flourishing titles of bountifulness, good fellowship, and freedom of spirit; Thus wantonness and uncleanness are painted over with the specious terms of amorous kindness, and Courtship; and pride, and haughtiness, of magnanimity, greatness of spirit, superiority of rank. I might instance in most of sins and vices, how men are inveigled and consened into them by the Devil, under the shews and false glosses of pretended vertues: For full well that subtil Serpent knows, that there is nothing so beautiful and comely, nothing that hath so much power to win upon the hearts and affections of man, as vertue and holiness; and therefore in their habits and attire, doth he dress his deformed strumpet vices, puts them in their colours, and sends them forth under their names and titles; and hence it comes to pass, that the silly souls of men are so often cheated with the baneful payson of sinfulness, whilst:

2 Cor. II. 24.

whilest vicious dispositions undiscernibly insinuate themselves into our affections, under the attire and dress of vertuous qualifications: But thus the Devil transforms himself into an Angel of light, whilest baiting his suggestions either with counterfeit revelations on the one hand, or with false glosses of spiritual graces on the other, he entraps the souls of men in the snares of sinfulness and error, and leads them captivity captive to his pit destruction.

CHAP. VIII.

Of the Spirit of Man; and the Spirit of the World.

There are two Familiars, whereby the Devil doth ordinarily work, and lay his secret and subtil snares, to catch, couzen, and delude our souls thus into sinfulness and error; and these are either 1. the spirit of man; or 2. the spirit of the world: The dictates and workings of both which kinde of spirits, being stirr'd and quickned by the evil spirit, diametrally oppose the impressions and workings of the Spirit of truth.

I.

Mat. 16. 17.

First, that the dictates of mans spirit, the conceptions of natural sense and carnall reason, with private resolutions thereupon, do oppose the working of Gods Spirit, our Saviour himself teacheth, *Mat. 16. 17. Flesh and blond hath not revealed this unto thee, but my Father which is in Heaven.* So that flesh and bloud hath their Revelations (that is) private men have their opinions and conceits, which oppose the truth that is revealed from heaven. The same opposition of private resolution to holy inspiration, doth St. Peter observe, *2 Pet. 1. ult. For propheties of old time came not by the will of Man: but holy men of God spake as they were moved by the holy Ghost,* not as they were moved by their own private will, wit, judgement, reason and resolution; but as they were moved by the holy Ghost; *Et hac ideo dicuntur, &c.* These things are therefore said by the Apostle, that no man should

2 Pet. 1. ult.

Elof. ed.

should presume to interpret the holy Scripture after his own private minde or fancy ; as too often, opposing and thwarting, perverting and wresting the same, and the meaning of the holy Ghost therein. There were many such persons in S. Chrysostomes daies, which (saith he) *boast of the holy Spirit*, *chris. referente* but whilest they speak of their own they falsely boast to have the *Juelo in A-* Spirit of God : For (saith he) as Christ did deny that he spoke *polog. eccl. ang-* of himself, when he spoke out of the Law and the Prophets, even *glie.* even so now if anything besides the Gospel (and this rightly understood) be obtruded under the name of the Spirit, 'tis not to be believed : For as Christ is the fulfilling of the Law and the Prophets ; so the holy Spirit is the fulfilling of the Gospel.

The Church of Christ hath in all ages been infested, and in these last times, more then ever, with such kinde of persons, who pretending to be holy men of God, to have the Gift of prophesie, and interpretation of Scripture, even to speak by the holy Ghost ; and yet are led by their own ghost only, following their own private will and desires, imaginations and opinions, as their only guide and dictator ; who pretend to the Spirit of God, and yet will not admit at any hand of other spirit then their own, of other truth then the vision of their own heads, or of other directions then the motions of their own hearts ; rejecting, renouncing, and crying down all but what themselves call holy ; with the *Donatists* of old, *Quod volumus, sanctum est*, that they will have to be holy, right and true, shall be so, and nothing else : 'tis the very ground whereupon this last upstart crew of *Quakers* build all their resolutions, and strange fanatick opinions, and heresies ; even that which they call *the light within us* ; This (say they) is the only Judge we must follow, the Pilot we must steer by, the voice whereunto we must give ear, the only Sanctuary to which we must flie for resolution ; never remembering how this sanctuary is profan'd, by continual acts of spiritual fornication or idolatry therein committed ; whilest in stead, and even in opposition to God and Spirit of all truth, they enshrine and idolize their own fond, vain, and lying imaginations, which the Lord by his Prophet calls *the vanity and deceitfulness of their own hearts.* Jer. 14. 14. The Jer. 14. 4.

Lord said unto me, The Prophets prophesie lies in my Name, I have not sent them, neither did I command them, neither spake I unto them, but they prophesie unto you a false vision, and divination, and vanity, and the deceitfulnesse of their own heart. 'Tis undoubtedly necessary for every man to be perswaded in his own conscience both of the truth of what he believes, and of the justice and equity of what he undertakes: but yet this perswasion of the conscience, or the following the light within us, or the dictates of our own spirit, is not the first ground, and prime rule either of our faith, or of our works. For the conscience it self must be regulated, or else it will often prove a false witness, and most especially in the things of God: for as conscience is set betwixt God and us, so it must speak from God unto us. And our spirit or the light within us must be guided by the light of Gods Spirit shining in his word: S. Paul thought verily he ought to do many things against the name of Jesus: This perswasion arose from the light within him, and hereupon he made havock of the Church, which no man that is not insatiate will say, was either fit, or lawful to be done. 'Twas first in the heart of Judas to betray his Master, Job. 13. 2. Such was the light within him, and according to this light he walked, till at last he hanged himself.

Act. 16. 9, 11.

And this delusion of mans own spirit, following the deceitfull dictates of his own heart, is seldome mentioned in holy Scripture, without heave threats denounced both against such deluders, and all that suffer themselves to be deluded by them: as you may read, Jer. 14. 15, 16. And again, Ezek. 13. 3. *Wo unto the foolish Prophets, which follow their own spirit, and have seen nothing*; Nothing but what their own foolish spirit dictates to them.

Ezek. 13. 3.

Col. 2. 18.

Gal.

Such are noted by the Apostle also, Col. 2. 18. *Who intrude into those things which they have not seen, (or, which they understand not) being vainly puffed up by their fleshly minde, Sensualities, non rationalis*; following the dictates of sense, rather then of right reason; and in this place, the word *vanitas* is remarkable: for even by that 'tis easie to distinguish betwixt the dictates of a mans own carnal and sensual spirit, and

and the impressions of Gods holy Spirit, for the guidance of the minde: The dictate of the fleshly spirit is *evanōis*, *inflatio*, a puffing up; but the impression of the holy Spirit is *evanōis*, *afflatio*, an inspiration indeed, but without inflation, or puffing up: The heavenly winde of Gods Spirit may fill, but it never puffs up, or swells the heart, but rather humbles and abaseth the Spirit of man, which is most conformable to the Spirit of Christ, according to his own command, *Mat. 11. 29. Learn of me, for I am meek and lowly in heart*; *Max. 1. 1. 29.* the minde that is either puffed up with pride, vain-glory, and false conceited excellency in it self; or that swells with malice, hatred, or envie towards others, is not inspired with the celestial Breath or Spirit of the holy Jesus, but follows its own carnal and corrupt dictates, and conceits; being thereunto raised and moved, by that grand Impostor, the spirit of Delusion.

Besides mans own carnal spirit, there is also *A spirit of the world*, opposing and poysoning the truths of Gods Spirit: The Apostle distinguisheth and opposeth these each to other, *1 Cor. 2. 12. Now we have not received the spirit which is of the world, but the Spirit which is of God*: which Spirit of the world, he calls a little before, *the wisdom of the world, and of the Princes thereof*, vers. 6. and opposeth the same to *the wisdom of God*, vers. 7. And what else can be this wisdom of the world, but those humane policies, so frequent in the world, whereby men steer their actions to their worldly ends and interests? with this *spirit of the world* are all such possessed, who having set up and enshrined the world in their hearts, do thereupon ground their Religion, and thence deduce all their reasons, arguments and religious conclusions; so that they can finde in their hearts to be thus far religious, and to close with this or that sect, society, and opinion in Religion, as it stands with their worldly profit, pleasure, credit, preferment, or the like: It was from the dictates of this Spirit that *Jeroboam the Son of Nebat made Israel so sin*; pulling down the holy and true Religion established amongst the people by the Lawes of God, and erecting two golden

Calves at *Dan* and *Bethel*, which became a snare unto the people, who were thereby inveigled into idolatry, the cause of their utter ruine and extirpation in the end: And what other Spirit was it that moved this wicked Usurper thereunto, but that of his own worldly respects and interests; there was no other way as this worldly spirit dictated to him, to uphold his present estate, and new gotten Monarchy: so we read, *1 King. 12. 26, &c. And Jeroboam said in his heart, Now shall the kingdom return to the house of David, &c.* Rather then the people should return to their obedience to their liege Lord and Sovereign, religion must down, and the true worship of God be laid in the dust, to make way for superstition and idolatry to be set up; the Priests of the Lord shall be discarded, and the lowest of the people exalted to that dignity, and to make the office more contemptible, every one that list, may take up the trade, and consecrate himself to be a Priest of the high places, *1 King. 13. 33.*

It was this very spirit also that stirred up the High-priests and Pharisees to take counsell against our Saviour to put him to death; for say they, *If we let him alone, all men will believe on him, & in us.* *Παύσας, The Romans will come and take away our place and Nation, Joh. 11. 48.*

It was this spirit also that stirred up *Demetrius* the Silver-smith, with the rest of the Crafts-men of the like occupation, against *St. Paul* and his companions, and the holy Christian Religion preached by them; his Pretence was Religion (such a kinde Religion as it was) viz. *Left the Temple of the great goddess Diana should be nothing esteemed, and her magnificence, whom Asia and all the world worship, should be destroyed;* but this Religion was blown by the winde of his own worldly ends; his profit, his gain which he got by making silver shrines for *Diana*, was in danger to be lost, and therefore it was now time for to stir, not so much for the maintenance of her honour, as his own profit, *Act. 19. 27.*

And 'tis this spirit of the world, that possesse the greatest part of the world; generally, and for the most part, men measure and square out their Religion by the rule of their

their profit, or pleasure, or preferment, or credit and esteem amongst men; or indeed at the best, by the rule of self-preservation; so far perhaps they will sail by the winde of Gods Spirit as the Sea of this world is calm, peaceable, pleasant, and the navigation gainful, or at least not chargeable; but if any tempest arise, any gulls of trouble or opposition against the truth blow in the face of its professors; if any damages or dangers pursue them in their course, they presently tack about, and will sail no longer by the heavenly winde of God, but by the earthly winde of their own worldly ends and interests; not by the winde which blows from heaven, but by that which ariseth out of the caves and hollows of an earthly minde; suffering themselves by this wind to be tossed to and fro, and driven to be of this, or that, or any Religion, that shall cost them nothing, nothing of charge, trouble, or danger; ebbing and flowing in this worlds vast sea, as the tide either of prosperity or adversity, danger or security makes for or against them. But this surely is such a spirit as blows quite crosse and contrary to the spirit which guided and directed the Apostles, for they finished their course over the troublous sea of this world, to the celestial Canaan, by sayling in all weathers, encountring all oppositions, and passing through all storms that met and opposed them: *In afflictions, in necessities, in distresses; in stripes, in prisons, in tumults, in labours, by watchings, by fastings, &c.* Jam. 1. 8. 2 Sam. 24. 24. 1 Cor. 6. 4, 5, 6. And yet in all these difficulties, still saith the father, *The yoke of Christ is easie, and his burthen light*; nay, there is, ease, peace, and comfort to the soul in the midst of all the troubles, dangers, wants or necessities that can in this life encounter us, whilst the holy Ghost secretly by his comforts both cheers our spirits, and fills the sails of our desires with the hopes of arriving safe in the end at the harbour of eternal peace and felicity. 1 Cor. 6, 4, 5, 6; Aug.

CHAP. IX.

Of the Tryal of Spirits.

3. Gen.

Since then that grand malignant Spirit, the enemy of our Salvation, working by these two Familiars, mans own deceivable spirit, and the spirit of the world, doth thus many waies counterfeit, poyson, pervert, and consequently obstruct, impede, and overthrow the workings of the Spirit of grace; as an Antidote against this poyson of the serpent, and that his countermines prevail not to the subversion of our souls; we must make use of that friendly admonition of the Apostle, never so necessary to be observed and practised as now; *Dearly beloved, beleeve not every Spirit, but try the spirits, whether they be of God, or no; for many false Prophets are gone out into the world.*

1 Job. 4. 1.

The admonition is twofold:

First, negative, *Beleeve not every spirit.*

Secondly, positive, *Try the spirits*; and there is one general reason given for both, *because many false prophets are gone out into the world.* He then that shall be so credulous, as to give heed to every one that pretends to the Spirit of truth, and under that pretence treats of holy and spiritual things; and shall not first by the rule of truth examine and try such things and persons; shall be sure to have lies and errors obtruded upon him, under the dresse and attire of Truth; because there ever was, and ever shall be by Gods permission and the Devils suggestion, false Prophets or false Teachers in the world, and yet as fair and great pretenders to the truth, as the very true patrons and promoters thereof; such there were ever in the Church of God, both under the Law of old, and under the Gospel anew. 2 Pet. 2. 1. *But there were false Prophets also among the people, even as there shall be false Teachers among you; which privily shall bring in damnable heresies, even denying the Lord that bought them; and shall bring upon themselves swift destruction: And 'twere well if*

2 Pet. 2. 1.

if the poyson spread no further, so that others were not infected therewith also : but so nauseous is Truth to the mindes of men for its age, and antiquity, and so acceptable are Lies and Errors for their novelty, that these false Teachers never fail of many disciples and followers ; so it followes vers. 2. *1 Pet. 2. 1.*
And many shall follow their destructions, by whom the way of truth shall be evil spoken of.

First, then *believe them not, follow them not, be not consen'd by their fair pretences, so as to be infected with their false doctrines :* 'Tis our Saviours own command, *Mat. 24. 23.*
If any man shall say unto you, Lo here is Christ, or, Loe there, believe it not ; for there shall arise false Christs, and false Prophets, and shall shew great signs and wonders, so that if it were possible they should deceive the very elect. (But that being forewarn'd, ye may be arm'd against their delusions) Behold I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth ; Behold, he is in the secret places, believe it not.

The same care and caution was commanded by God to his people under the Law : *If there arise among you a Prophet, or a Dreamer of dreams, (and give thee a sign or a wonder, and the sign and the wonder which he hath told thee, come to passe) saying, Let us go after other Gods, which thou hast not known, and let us serve them : Thou shalt not hearken unto the words of the Prophet or unto that Dreamer of dreams : For the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your soul : From whence it is also further observable, The reason why God suffers false Prophets to arise, viz. for the probation and trial of our proficiency and integrity in the love and service of God ; for so saith the Father upon those words, [for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart, and with all your soul] : Ten-
tat nos Dominus, non ut sciât ipse, quem nihil latet, sed ut scire nos faciat ; quantum in ejus dilectione profecerimus : God suffers us to be tempted, tryed, and proved by the lying wonders of false Prophets arising amongst us, not that he himself may know what is in us, to whom the hearts of all men
are.*

are naked and bare; but that we may thereby know our selves, and our own proficiency, and constancy to the principles of truth and integrity.

The very same reason is given by the Apostle for the necessity of heresies, 1 Cor. 11. 19. *For there must be heresies among you, that they which are approved among you may be known: Quilibet errore cacentur, &c.* With what error soever our enemies are blinded, or with what wickedness soever they are deprav'd, 'tis for the proof, trial and exercise of the graces of Gods Spirit within us: Have they received power to afflict, persecute, imprison, &c. 'Tis for the trial of our patience in suffering, and charity in loving our enemies, and praying for our persecutors, as becomes the Disciples of Christ, Mat. 5. 44. Do they only by fair words and cunning speeches distil their false and poysonous Doctrines? 'Tis for the trial of our wisdom in resisting, and beneficence in perswading and endeavouring to restore them with the spirit of meeknesse; proving whether God will give them repentance to the acknowledgement of the truth; that they may escape the snare of the Devil, of whom they are taken captive at his will, 2 Tim. 2. 25, 26.

1 Cor. 11. 19.
Aug. de civ Dei
lib. 18.

Mat. 5. 44.

Gal. 6. 1.

2 Tim. 2. 25,
26.

Secondly, *Try the spirits, whether they be of God or no*] Try them, how? but by the revelations of the Spirit, which is of God, who being the Spirit of truth, must necessarily therefore in all his qualifications and impressions, be consentaneous and agreeable to himself; *Veritas veritati congrua*, one truth ever holds proportion with another; nay, all truths are as it were the images and resemblances one of another; they are all links of the same golden chain, which affix to the throne of heaven, displays 'its radiant lustre unto the mindes of men upon earth: They are all but streams flowing from one and the same fountain, the God of truth. There is nothing then that we are to receive for truth, but what is consonant and agrees with the Spirit of truth; which ever blessed Spirit speaking in the Word, hath thereby prescribed and given us a sure and infallible rule of truth.

Aug.

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What the Apostle calls a being filled with the Spirit, Eph. 5. 18, 19. he also calls the dwelling of the word of Christ in us richly : which any one that will compare the places may perceive : whence it is easie to observe that the Apostle means no other by being filled with the Spirit, then to be full of the Word of Christ, or to be mighty in the Scriptures : and the reason is, because the holy Spirit is not only the great Dictator of the Scriptures unto us, but also our guide in several respects, as to the right understanding of them.

The first rule of trial then is the holy Word of God in general : that's the grand general rule, that's the great square or level, according to which we are to try and examine the rectitude, truth and integrity both of the doctrines and opinions of others without ; and also the impressions and workings of the Spirit within. Gal. 1. 8. *Though we, or an Angel from Heaven should preach unto you another Gospel, besides that you have received, let him be accursed.* Gal. 1. 8.

Though we preferring authority of the Gospel they had preached, before their own authority the Preachers thereof ; nay before the authority of celestial spirits ; *Though an Angel from Heaven, &c.* He saw, saith the Father, that it might so come to passe, that Satan transforming himself into an angel of light ; and working by his mediators and instruments, those deceitful workers who transform themselves into the Apostles of Christ, might so couzen and deceive them, if they did not keep close to the Gospel received ; which is the true rule of faith : therefore he saith *another Gospel besides, &c.* prater, any thing that is besides, that holds not square, and is not level to that rule : *Qui pratergreditur fidei regulam, non procedit in via, sed recedit a via* ; he that goes besides, and not according to the rule of faith, goes not forward in the way, but backward from the way of truth ; so 1 Joh. 4. 8. *We are of God*, (speaking of himself, and the rest of his fellow Apostles) *He that knoweth God heareth us*, (*acquiescendo doctrina nostra*) cleaves to our doctrine, and he that is not of God, heareth us not, neither is obedient to our word : *And hereby know we the Spirit of truth, and the spirit of error.* q. d. He that cleaves to our doctrine is

H *then being so* guided

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2 Cor. 11, 13,

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guided by the Spirit of truth, and he that doeth not so, by the spirit of error.

But the spirit of error will come with his *scriptum est* like-wise, as he did against our Lord himself, *Mat. 4.* And all hereticks and schismaticks do generally villedge Scriptures, and wrest the very sayings of the Spirit of truth against himself, to insinuate thereby their lies and errors. For as *Tertullian* observes of the writings of *Ovid, Virgil, Homer*, both the matter of them hath been transferr'd unto other uses, and the verses applyed to other matter: Even so do hereticks deal with the holy writings of inspired men: *Nec spiritibus dicere, &c.* I fear not to say, that the Scriptures were so disposed by the wisdom of God, that they might *accidentally*, and by the by, even administer matter to Heresies; since I read that *heresies must come*, and without the Scriptures they cannot come. For it is in the production of heresies, as of natural things, *Corruptio unius est generatio alterius*; the corruption of truth is the generation of heresie; all heretical opinions being generally grounded upon, and flowing from the fountain of truth, the Scripture; not as they are in themselves rightly interpreted and understood, but as they are wrested and perverted either in the words, or in the sense, either by additions or diminutions; or by not considering them together, but divided into parts, and taken up by shreds and pieces; for the avoiding whereof these following rules must be observed in the trial of spirits by the Scriptures.

1. First, try and examine by the coherence, whether that be the very intent and aim of the holy Ghost in the text, for the which it is urged and alleged: For the same words of the Spirit may be misapplyed both to other things and other persons, then the Spirit ever meant or intended therein.
2. Secondly, distinguish betwixt times, ages, persons, when, wherein, and to whom this or that word was spoken: For there are many things both said and recorded to be done in the Word, which are only agreeable to those times, to that age of the Church, and to some particular persons, and are not at all applicable to the Church and people of Christ in these times, or to any persons amongst us.

Thirdly,

Thirdly, examine diligently the phrase, and manner of speech, whether it be plain or Metaphorical, literal or allegorical; a true history, or a parable only: For many things are spoken in the Word by way of type, figure, allegory, parable, and the like; which if we should apply in the plain and literal sense, would prove strange monstrous lies and contradictions; which God forbid any man should be so blasphemous, as to impose on the Spirit of truth and wisdom.

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Fourthly, examine diligently what agreement every text of Scripture hath with other, and receive not easily and slightly the seeming sense of any text, without comparing the same with its parallel texts: For many things seem to be positively asserted in some places of the Word of God, which yet are directly contradicted in others; one place therefore is so to be compared with, and interpreted by another, that the one do not obscure or any way cloud the truth of the other.

4.

Fifthly, examine whether that which we conceive to be the sense of this or that Scripture, be agreeable to those Articles of Christian faith contained in the Apostles Creed; that *summum*, or form of sound words, in faith, we must hold; that *model* of faith once given to the Saints, for which we must contend, and consequently receive no private sense or interpretation of Scripture that is contrary thereunto; remember that no Scripture is of any private interpretation, but that even the Spirits of the Prophets themselves are subject to the Prophets.

5.

2 Tim. 2. 13.

2 Pet. 1. 20.

1 Cor. 14. 32.

Sixthly, examine what we conceive to be the sense of the Spirit in the Word, by the rule of that law written by the finger of God, in two Tables of Stone, as a lasting square, according to which to regulate all our actions, and consequently all our conceptions and opinions; from whence our actions flow: The rule of obedience, or that all perfect rule of Charity, which is the fulfilling of the Law, is an infallible rule of trial, of the spirits, whether they be of God or no; *Hezekiah* (saith the Apostle) *we are sure we know God, if we keep his Commandments*; he that

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Gal. 3. 12.

Rom. 13. 10.

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1 Joh. 2. 34.

saith, I know God, and keepeth not his Commandments, is a liar, and the truth is not in him, 1 Joh. 2. 34. It is not the Spirit of truth, but the spirit of error, if it oppose, or deny, or any way impede and hinder our obedience to the Laws of God :

1 Joh. 3. 24.

For saith the same Apostle again, He that keepeth his Commandments dwelleth in him, and he in him ; and hereby we know that he abideth in us, even by that Spirit which he hath given us ; even by the spirit of obedience to the Commandments of God : So that even from hence 'tis clear, that both to have the Spirit abiding in us, and the way to know we have him also, and not a false counterfeit lying spirit, is, if thereby we be mov'd and enabled to keep Gods Commandments : This is the very rule our Saviour himself prescribes to examine his own doctrine thereby, Joh. 7. 17. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of my self : And this is the first general rule of tryal of the Spirits, even the Word of God.

Joh. 7. 17.

Mat. 7. 15.

A second rule, according to which to try the spirits, whether they be of God, or no, is by the fruits of the Spirit ; and 'tis the rule our Lord himself hath given us to know them by, Mat. 7. 15. Beware of false Prophets, which come to you in sheeps cloathing, but inwardly they are ravening wolves : Beware of false Prophets] for many such are gone out into the world, who in respect of their exterior dres and outward appearance, so plausible are their pretences, so spiritual are their expressions, so much of the language of the Spirit, and Scripture phrases flow from them, that you would take them for the true sheep of Christ, and undoubtedly to belong to his fold ; and yet for all this, inwardly, really, and truly they are wolves in sheeps cloathing, limbs of Satan, deceiving and devouring the souls of the simple. But by their fruits you shall know them] which is confirmed by an apt similitude, vers. 16. Do men gather grapes of thornes, or figs of thistles? q. d. No man can be so foolish as to expect this, but every tree, whether it be good or whether it be bad, bringeth forth fruit suitable to its good or bad nature : So, every good tree bringeth forth

Mat. 7. 16.

17.

forth good fruit, and a corrupt tree bringeth forth evil fruit; nor is it possible it should be otherwise. A good tree cannot bring forth bad fruit, neither can a corrupt tree bring forth good fruit; even so false Prophets cannot bring forth the fruit of good, true, wholesome, sound doctrines, and religious manners: So *Menauder*, 'Ουδὲς ποτ' ἐστὶν πρῶγμα καὶ κατὰ νόμῳ, No man being good, in himself produceth evil actions: on the other side, saith *Antoninus*, 'Οὐκ ἔστιν ἄνθρωπος ἀμαρτάνων, &c. He that will not have a wicked man to commit wickedness, is like unto him that will not have a fig-tree to bring forth figs: 'Tis then an infallible tryal of the spirits, whether they be of God, or no, by the fruits they bring forth.

The fruit of the Spirit (viz.) which is of God, is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: The first of these fruits, and the fairest too, even of largest extent, and most lasting, which this tree of life brings forth, is *Love*, even the love of God above all, and of our neighbour as our selves: This therefore must needs be an infallible touch-stone to try the spirit of truth, from the spirit of error; for the spirit of truth is the very spirit of love; and that first in respect of himself, being that essential love, and love-knot of the Father and the Son: And secondly, in respect of us, being that sacred *vinculum*, that invisible chain which unites us unto God by faith, which worketh by love, Gal. 5. 6. and which unites one to another by charity, peace, amity, the inseparable fruits of a true faith. So that the Spirit of God is *vinculum unitatis*, both in respect of his person and office; and that 3 waies: First, he is the bond of unity betwixt God and God: Secondly, betwixt God and man: and, Thirdly, betwixt man and man: therefore call'd *the unity of the Spirit*, Eph. 4. 3. The devil on the other side, is of Ephes. 4. 3. a quite contrary nature; as being the author, fautor, and fomentor of all division: He divides and separates man from God by sinfulness and error; and man from man by envie, malice, hatred, strife, and variance; therefore is he so well known amongst the vulgar by his cloven foot, the embleme of division.

Now our love to God above all, is manifested and expressed by our love to our neighbour, 1 Joh. 4. 20. *If any man say, I love God, and hateth his Brother, he is a Liar, for he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? For, if any man love me (saith the Lord) he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him: And he that loveth me not, keepeth not my Words; and the Word which you hear, is not mine, but the Father's which sent me: And what is the Word he means, and so often particularly commands, but to love one another? This is my commandment, that ye love one another, as I have loved you, Joh. 13. 34. And this is the fruit he giveth us in charge to bring forth, vers. 16, 17. even to love one another: So that then, where there is malice, hatred, strife, variance, bitter envyings, railings, revillings, &c. for such kinde of persons to lay claim to the Spirit of unity, is a piece of impudent vanity, and a false suggestion, either from their own corrupt erring spirit, or from the spirit of error himself, the Devil, who is a hater, a reviler, and the accuser of the brethren: And on the other side, where there is peace, love, unity, amity, &c. they are unquestionable marks and tokens of the Spirit of truth and unity: Therefore St. John in the forecited place, having told us, that hereby know we the Spirit of truth from the spirit of error; adds immediately, Beloved, let us love one another; for love cometh of God, and every one that loveth is born of God, and knoweth God; and he that loveth not, knoweth not God, for God is love.*

Rev. 12. 10.

1 Joh. 4. 8, 7, 8.

Aug.

It would be needlesse to instance in the rest of the fruits of the Spirit, because love is not only the first and chiefest of them, even the Mistress, or rather the Queen of graces, and by the Apostle extoll'd above them all, 1 Cor. 13. but also, because 'tis the sum, brief, abridgement, and epitome of all grace: All the fruits of the Spirits are contained in and derived from this one, as streams from the fountain head, Unde cetera tanquam ex capite exorta, & reliqua continentur, saith the Father of the fruits of the Spirit, as they are reckoned by the Apostle, They all arise from, and

are

are bound up in this one; therefore 'tis call'd the bond of perfection, Col. 3. 14. because, saith Lyra, as all Philosophi- *Sicut virtutes cal-vertutes are bound up in that one of Prudence; so all infused politica conne- virtues, or the graces of the Spirit are bound up in this one of stantur in pru- Charitie; and therefore also is love the fulfilling of the Law, se in charitate, Rom. 13. 10. 'Tis the fulfilling of the Law in three re- Lyr. in Loc. spectis: 1st; 2nd; 3rd;*

1st Reductive, in that the whole Law is reducible to this one command of Love; and like Homer's Iliads in a nutshell, the whole volume of the Law is contained in this short pre- *Mar. 22. 37. 10. 40.*
cept; *I thou shalt love the Lord thy God with all thy heart, with all thy strength, and with all thy minde; and thy neighbour as thy self.*

2nd Formaliter, the very essential form of our obedience to the Lawes of God, being our love to God: That's the very form, life, soul, spirit of a truly holy and acceptable obedience; both in piety towards God, and charity towards man; when it proceeds from the love we owe to God himself, and to our neighbour for Gods sake; and therefore is Love also styl'd the end of the Commandment; 1 Tim. 1. 5. For, *1 Tim. 1. 5.*
fruits in moralibus habet rationem formae the end why we do this or that moral action is the very essential form of the action done.

3rd Effective, obedience is the effect, the issue, the product of our love to God, flowing from it as an effect from the cause; therefore 'tis said as before, *If ye love me keep my Commandments.* *Joh. 14. 23.*

Love then is, and needs must be an exact, true, and infallible touch-stone or tryal of the truth of Spirits; since 'tis the chief, the fountain, the abridgement of all the fruits thereof. And by the same rule may every man try and examine himself, whether he be adopted and reconciled unto God through Christ, or not: *For the Spirit beareth witness with our spirits that we are the Sons of God.* Rom. 8. 16. beareth witness, how; but by the seale of sanctification upon our hearts: And this seale is Love, *See me in a seale upon thine heart* — for Love is strong as death, Cant. 8. 6. Whosoever findes his self enricht with this precious jewel, the love of

of God above all; and of his neighbour as himself, may thence assure himself of his regeneration, and adoption, that he is the childe of God, for love is of God, and every one that loveth is born of God, and knoweth God; and he that loveth not knoweth not God, for God is Love, 1 Joh. 4: 7, 8. And this love betwixt God and every true faithful soul, is mutual, no man can love God, but he that is beloved of God; for our love to God is but the reflexion of Gods love upon our hearts, whereby our desires are inflamed towards him, and our endeavours quickned to serve him in righteousness, and true holiness: *Quis justus nisi qui dilectus à Deo, Deum redamus, quod in nobis spiritus Dei efficit*: who is, or can be a righteous man, but only he, who being beloved of God, loves God again, and expresses this love of his heart, by the righteousness of his life; which love, and obedience the holy Spirit of God worketh in us.

Bern. ep. 107.

Act. 2. 2.

A third rule for the trial of the Spirits, is by the properties of the Spirit of truth, which are observable in the manner of his descension upon the Apostles of Christ, recorded Act. 2. 2. And suddenly there came a sound from heaven, as of a mighty rushing winde, and it filled all the house where they were sitting.

This heavenly winde or breath of the Almighty, where-with all the Apostles were filled, is exprest here to have four properties.

1. *Twas Sudden*.
2. *Vehement*.
3. *From heaven*,
4. *It filled the place where they were sitting*.

All these are the properties of Gods Spirit, whose motions and inspirations are;

First, *sudden*, and unexpected; neither admitting of any delays nor put-offs: For, *nescit tarda molimina Spiritus sancti gratia*.

Secondly, *vehement*, for the conversion and quite turning over of the soul he blowes upon; casting down of strong holds, (the fortifications of sin and Satan) and bringing into subjection every thought that exalts it self.

Thirdly, *from heaven*, as being the Spirit of God, who dwel-

2 Cor. 10. 4.

Ambr.

dwelleth in the heavens, and to heaven-ward wings and raises the soul which he inspires.

Fourthly, it *filled the house* where they were sitting: ever tends to the good of the Church, which is the *household of faith*: This heavenly winde never blowes, but for the good of Gods household; therefore are his people called a *spiritual house*. 1 Pet. 2. 5.

By the two first of these qualities, 'twill be a hard matter to distinguish a false spirit from the Spirit of truth: For as it is ordinary and common to every winde, to be both sudden and vehement; so 'tis common to every spirit also, both true and false; nay, commonly false and feigned spirits are more violent and vehement, and make a greater noise and stir in the world then the true Spirit doth; and there is good reason for it: for the false spirit wanting the native strength and genuine efficacy of the truth to support it, flies therefore to force and violence, earnest zeal and forwardness to bear up in the mindes and good opinions of the world.

For the tryal of spirits then, according to this rule, we must look upon the two other properties of this divine winde, which are not ordinary, and common, and not natural to that winde which blowes in the air.

First, *it came from heaven*.] Windes do not naturally come from heaven, but out of the caves and hollowes of the earth, or out of the middle region of the air; neither do they blow *deorsum*, downwards, as this winde did, but laterally, from one coast or climate to another; but this winde came directly downwards, and *de caelo*, from heaven it self.

Secondly, it *filled the house* where they were sitting, and no house but that: The winde naturally blowes upon all places alike, within its circuit; but this winde blew electively as it were, and by discretion, making choice of one place only to blow upon, and no other; so that in both these respects it is manifest it was a winde extraordinary and supernatural.

And by these two properties we may try and examine, both the truth of our own, and of the spirits of others.

1. If first, those desires, opinions, and actions which relate to Religion, be from above, if the ground thereof be fetcht *de caelo*, from heaven; so that they tend to make us heavenly minded, to wean our hearts from the world, to elevate and raise up our affections to things above, to form and frame our conversations towards heaven.

Col. 3. 2.

2. If secondly, they keep us within the pale and limits of the Church; if they tend to the general benefit, edification, profit, and good of the household of faith; and to the conversation of peace, and love, and unity amongst Christians, we may then be confident it is the heavenly winde, the divine breath of the Almighty, the holy Spirit of God that inspires them.

But if otherwise these motions and opinions that seem religious be either, first, grounded upon earthly and worldly respects, have their private aims and intentions, either of ambition, vain-glory, and popular applause, as in some, or of worldly profit, benefit, and preferment, as in others; or of hatred, malice, revenge, as in a third sort of men: or if, secondly, they tend to divisions, schisme, separation, debate, variance, malice, hatred, envie, &c. If either they smell rank of the world, or taste of any fruits of the flesh, recorded Gal. 5. 19. *Now the works of the flesh are manifest, which are these, adultery, fornication, &c.* Then this winde comes surely not from heaven, there is nothing in it but what is either natural, or worse, suggested by the spirit of error: 'Tis either a revelation of flesh and blood, arising out of the caves and hollowes of an earthly minde; or else it is inspired and blown from those regions of the air which are the habitation of unclean spirits: 'Tis not *de fluxu caeli*, a divine breath inspired from heaven, but either *exhalatio terra*, a terrene exhalation drawn from the hollows of a corrupt heart, or a blast from the spiritual powers of the air, a suggestion of Satan.

And by this rule also, every man may try himself, whether he be truly sanctified by the Spirit of God, or not. He that shall find his soul possess'd with motions, and desires, weaned from all the pomps, and vanities, profits, pleasures, and cares.

cares of the world, hungry, and thirsting, and breathing after heaven, whose soul dwells more in heaven, then on earth, whose affections are set on things above, and not on things below, may be well assured of the Spirit of God dwelling in him. For all such motions, and desires are but sparks of that heavenly fire, the flame whereof is mindful of its own original, ever mounts the soul aloft, works towards its own center, and tends to the place from whence it comes: To denote which ascending quality of the Spirit of Grace, is one reason more why the holy Ghost is represented by *fire*, Mat. 3. 11. Because 'tis the property of fire, both flame and smoke, to mount upward; so 'tis the property of every heavenly inspired soul, to ascend both in contemplation, and desires; neither the more pure, nor yet the more drossie part of the soul cleaves unto the dust, and continually dwells below, that is endued with *power from above*, or with the *Spirit of God*. And for the same reason, amongst others also, the holy Ghost is represented by water, Joh. 7. 38, 39. because, as 'tis the property of water, even against its own nature, to ascend as high, as is the place from whence it descends; so, even against the stream of natural corruption, the soul is mounted to heaven by the influence of Gods spirit, who cometh down from heaven. And the wings which the holy Spirit hath for this ascension and flight, are devout and fervent prayers, divine and celestial meditations and desires.

CHAP. X.

of the means to obtain the true Spirit of God.

THE holy Spirit of God, which in the shape of a dove, 4. Gen. the embleme of the Spirit of love, descended upon Christ our Lord; and which afterward both visibly and publicly Mat. 3. 16. also came down from heaven, and filled the Apostles of Christ extraordinarily and miraculously with his heavenly *Gifts*.

gifts and graces, doth daily descend still upon the members of Christs mystical body, though not in such a plentiful measure, nor yet after such a visible miraculous manner; yet ordinarily and invisibly in the use of means he comes still, and by his secret celestial influence, visits; enlightens, and sanctifies the souls of men. In every good thought, in every good motion and pious desire of the soul, in every devout sigh and sorrowful groan under the weight and burthen of sin, in every striving and raising of the soul from under that weight; in every elevation of the soul from the dust and rubbish of worldly vanities, and aspiring towards heaven; in every beam of holy truth, and divine grace, whether relating to piety or charity, the holy Ghost descends from heaven: Thus he daily comes unto us, and thus he will ever come and be with his Church and people, unto the end of the world, according to that promise of our Lord, Mat. 28. 20. *And lo, I am with you alway unto the end of the world:* He will be with us, if we will be with him, and not neglect the means he hath ordained to be made partakers of his ever blessed presence with us.

Mat. 28. 20.

The means to fetch down this holy Spirit from heaven to sanctifie our souls by his *grace* here, that he may exalt us to his *glory* in the heavens hereafter; besides those natural and moral means for the attainment of spiritual gifts before remembred, which are also dispensed from the Spirit of God; the divine means or conveyances of the Spirit are either,

1. Outward,
2. Inward.

The *outward* means are no other but those three essential parts of divine worship:—

1. *Holy Prayer.*
2. *The holy Word.*
3. *The holy Sacraments.*

The most holy God commanding us nothing but what are the means and ways of our own happiness; viz. the means of grace and sanctification here, as the way to our glorification hereafter: For there is nothing that we poor, frail, mortal dust and ashes can perform, that may any way add,

*Quod homini
prodest, Deo
servit. Tert. de
Res. c. 2.*

add, really add to the glory or happiness of the most high, most glorious, and ever blessed God : And in that he lays his commands upon us, and enjoyns us several waies of acknowledging our obedience to him, 'tis of his tender care and respect to us-ward, even for our guidance and direction in the waies of our own felicity : The Laws of God are no other then the rules of mans perfection, even the sacred paths we must tread to attain that pitch of perfection, whereunto we are created, being instampt after the blessed image of our Maker : So that the parts of Gods service commanded, are to us the means of grace and salvation sincerely obeyed.

1. *Holy prayer* in all the parts and species thereof, is a means to fetch down the holy Spirit of God in his gifts and graces : So saith our Lord positively and clearly, Lnk. 11. 13. Luk. 11. 13. *If ye being evill know how to give good gifts unto your children, how much more shall your heavenly Father give his holy Spirit to them that ask him ?* And that we might know what is here meant by the Spirit, St. Matthew records the words of our Lord thus, *How much more shall your heavenly Father give good things to them that ask him ?* [All good things] being comprised under the name of the Spirit, as the fountain from whence they flow : And Joh. 14. 14. *If ye shall ask any thing in my name, I will do it ;* and presently after he promiseth, as the sum of all that they could ask for, *I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, &c.* God is in himself the fountain of all perfection : every good and every perfect gift, every divine, celestial, soul-sanctifying grace is in God, as the original, prototype, and grand exemplar ; as the root from whence the sap of every grace, as the Sun from whence the beam of every gift for illumination is derived unto us ; from the holy heavens they must come, for there is their proper seat and habitation ; as the Wise man confesseth, when he petitioned the God of heaven Wild. 9. for the wisdom of the Spirit : And the same means must we use to fetch down both wisdom and the rest of the graces of the Spirit, even by prayer, commanded. Jam. 1. 5.

Mat. 7. 7.

Mat. 11. 13.

Gen. 28.

2 King. 2. 11.

Prayer is the blessed mean that unites God and man, brings heaven and earth together: 'Tis that golden chain (saith *Basil*) that ties the gracious ears of God to the hearts and tongues of men: 'Tis the hand which reaches from earth to heaven, and takes forth every good thing out of the Lords treasury: Therefore 'tis said, Mat. 7. 7. *Ask and ye shall receive, seek and ye shall finde, knock and it shall be opened unto you*; so that 'tis also the ring or hammer wherewithal we knock at the gates of heaven, and beg a blessing from the great Lord that dwelleth there: Nay, it is *the key of heaven*, saith *Aug.* which opens unto us those *everlasting doors of glory*: 'Tis the blessed engine wherewithal we storm the heavenly *Jerusalem*, and (as it were) by force and violence make our entrance into the holy City, which is full of wealth and never fading treasures. *The Kingdome of heaven* (saith our Lord) *suffers violence, and the violent take it by force*: fervent importunate prayers being the scaling ladders, represented by *Jacobs ladder*, which being set upon the earth, the top thereof reacheth to the heavens; our several prayers upon all occasions, wants, and opportunities, are as it were the several rounds of this celestial ladder, whereupon the desires and affections of our souls ascend from earth to heaven; and leaving these frail earthy tabernacles of clay, make their way unto the most high God which sits in the heavens. Or it may be represented by that *fiery chariot of Elijah*, wherein he was wrapt from earth to heaven, for 'so by fervent prayers and devotions are the souls of holy and religious men; they are thereby enwrapt and mount from the earth to have their conversation in heaven with God on high; whence they again descend enricht with celestial blessings, or with the Spirit of God. This is also further proved by the example of the Apostles, who after they had prayed, the holy Ghost descended on them, *Act. 4. 31.* *And when they had prayed, the place was shaken where they assembled together; and they were all filled with the holy Ghost, and the spake the Word of God with boldness.*

The

2. The *holy Word of God* in general, but the Gospel of Christ in special, in the preaching, or reading, hearing and understanding thereof, is an effectual means for the obtaining of the Spirit; for *all Scripture is given by inspiration*; they are the very dictates, the breathings of the Spirit upon the souls of men, and are therefore profitable for doctrine, or to teach the truth; for reproof, to convince what is false and erroneous; for correction of the negligent and delinquent, and for instruction in righteousness to the proficient: *That the man of God*, he who is ordained to divine offices, as Timothy was, may be to that end perfected and thoroughly furnished to every good work, 2 Tim. 3. 16. And of the Scriptures in the verse before 'tis said, *they are sufficient to make us wise to salvation, viz.* being spiritually understood, saith the Inter. Gloss. That they are the means both of our illumination and sanctification, which are the ends of the Spirit, is clear from the prayer of our Lord, Joh. 17. 17. *Sanctify them with thy truth, thy Word is truth*: The Word of God, is the Word of truth for our illumination, and the Word of grace for our sanctification; and this prayer of our Lord was granted, saith *Lyra*, in behalf of his Apostles, when the holy Spirit descended on them at the feast of Pentecost: Regeneration, which is the same with sanctification, and to be born of God, and to be born of the Spirit, is ascribed to the Word of God, as the conveyance of the Spirit in this respect; or as the means of our new birth. Jam. 1. 18. *Of his own will begat he us, by the Word of truth*. And Joh. 1. 17. *The Law was given by Moses, but grace and truth came by Jesus Christ*: Now, what else are the gifts of the Spirit, or at least, whereunto do they tend, but to the clear understanding of the truth of God revealed by Jesus Christ, which revelations are the sum of his Gospel? and what else are the graces of Gods Spirit, but accumulative, an obedience to this truth, even an obedience to the Gospel of Christ? Hence it is termed *the power of God, and the wisdom of God*. And his Gospel, the Law of

2 Tim. 3. 16.

Gloss.
Lyra.

Joh. 17. 17.

Jam. 1. 18:
Joh. 1. 17.

1 Cor. 1. 24.

- Rom. 8. 2. *of the Spirit of life*, Rom. 8. 2: 2 Cor. 3. 6. So that the preaching, reading, hearing, or in a word, the clearing of this Gospel unto the mindes of men, is the conveyance of the Spirit therinto: An example whereof, see Act 18. 44. *whilst Peter yet spake these words*, the words of the Gospel, *the holy Ghost fell on them all that heard the Word.*
- Act. 10. 44. *3. The Holy Sacraments, both Baptism and the Supper of the Lord, are effectual means also for the conveyance of the holy Spirit: 'Tis promised upon our Baptism, with repentance*, Act. 2. 38. *Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the holy Ghost: And this is also verified from the example of Christ our head, upon whose Baptism in Jordan, the heavens were opened, and the holy Ghost descended in shape of a dove, and lighted on him*, Mar. 3. 16. *denoting unto us, that by the virtue and power of Baptism not only the heavens are opened, but also the gift of the holy Ghost is received; therefore are we said to be born again of water, and of the holy Ghost, and without that the heavens are shut against us: There is no admission into the celestial Kingdome.* Joh. 3. 5. *Except a man be born of water and the holy Ghost, he cannot enter into the Kingdome of heaven: The Apostle St. Paul couples both Sacraments together, as the conveyances of the Spirit,* 1 Cor. 12. 13. *By one Spirit we are all baptized into one body, and are all made to drink of one Spirit; where we have the Spirit joyned with Baptism, and with the Lords Supper also; for what else can be meant by drinking of one Spirit, but an allusion to the eating and drinking of the holy body and blood of our Lord? whereof himself testifies,* Joh. 6. 55, 56. *My flesh is meat indeed, and my blood is drink indeed; He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him; that is, is make partaker of my Spirit, or of my gifts and graces: For in such a spiritual sense we must needs understand the words; except we admit them in the grosse, carnal, and corporal sense of the Romanists: Hence Christ is termed*
by
- Rom. 8. 2.
2 Cor. 3. 6.
Act. 10. 44.
Act. 2. 38.
Mar. 3. 16.
Remig.
Joh. 3. 5.
1 Cor. 12. 13.
Joh. 6. 55.

by the Apostle, a spiritual meat, and a spiritual drink, 1 Cor. 10. 3. 4. And they did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of the same spiritual rock that followed them, and that rock was Christ: A spiritual meat and and spiritual drink Christ was to the Israelites of old, in those Sacramental Symbols of his presence with them, the Rock and the Manna, and the like, but in a more full measure, and clear manner he is to us, in those consecrated elements of his holy Supper, which being rightly administred, and rightly received, are spiritual food indeed; for we eat and drink the very Spirit of Christ therewithal; that is, are made partakers of his gifts and graces.

But how comes it to passe then, that these blessed means of grace, these conveyances of the Spirit are so often ineffectual? Many men do daily pray, often hear and read the Word of God, have been engrafted into the body of Christ by Baptism, and many times receive the blessed Eucharist, and yet little or no newes do they hear of the Spirit, very little stirrings of the heart, few good motions do they feel within, they are never the better, nor a whit the more enricht, either with spiritual gifts, or graces, for the use of these means: The cause whereof is the hardnesse of mans heart, which receives not the impressions of the Spirit; the corruption of mans nature, which quenches the sacred fires of Piety and Charity, before they be well inkindled in the soul; the exorbitant and unruly lusts of the flesh, and of the world, which resist the good motions, lustings, and strivings of the Spirit of God. *Intus existens prohibet alienum*; when the fruits of the flesh have overgrown the soul, there's no room for the fruits of the Spirit to take rooting there: These two kindees of fruits cannot grow both in one heart, but the one will choak, overgrow, and destroy the other.

To this outward means of grace then, and of the Spirit, the inward qualifications, the insitting of the soul to

receive the impressions of the Spirit, must be added; *Adm. activorum in patiente disposito*; as the patient is disposed and fitted to be wrought upon, accordingly so is the power and efficacy of the Agent; so that according as the hearts of men are more or lesse perspirable and pliable to the impressions of the Spirit, accordingly so are his workings and inspirations upon the heart.

Joh. 7. 38. 39. The *holy Spirit* is compared in Scripture to *water*, and as the water is of a diffusive nature, and knows no bounds but as 'tis limited by the channel or vessel that holds it; so the Spirit is in himself of a spreading quality, and is only straitned by the narrowness of the hearts whereinto he flows, as 2 Cor. 6. 12. *Ye are not straitned in us*, that is, in our Ministry, we preach abundance of grace unto you; but you are straitned in your own bowels, through the hardness of your hearts, being not capable of the graces of the Spirit.

And the heart is made soft and pliable for the impressions of the Spirit, by repentance and mortification; the good seed of Gods Spirit will not take root amongst the thornes of impiety; therefore saith the Lord, Jer. 4. 4.

Jer. 4. 4. Break up the fallow ground of your hearts, and sow not amongst thornes, be circumcised to the Lord, and take away the foreskin of your hearts, (that is) hardness of your hearts, Deut.

Deut. 10. 16. 10. 16. could also the *circumcision of the Spirit*, Act. 2. 29.

Col. 2. 11. because it makes way for the Spirit; and Col. 2. 11. *A circumcision made without hands*: even the putting off the sinful body of the flesh, meaning the sinful crop of fleshly lusts, which infest and infect the soul, of these the soul must be disarayd and devested by repentance and mortifi-

Rom. 8. 13, 14. cation; Rom. 8. 13, 14. *If ye live after the flesh*, &c. The coherence of which verses imply, before we can be led by the Spirit of God, we must mortifie the deeds of the flesh, the sordid rags of the old man must be put off before the soul can be clothed with the splendid garments of the Spirit of grace. In vain is it to pray unto God for any spiritual grace or mercy while we continue in our sins, for God heareth.

largest map sinners, Job. 9. 31. In vain to hear or read the Gospel of grace, except our feet be shod with the preparation of repentance, whereby we forsake our sins; Therefore before the Gospel it self was published, this was first proclaimed both by Christ and his forerunner, Repent, for the kingdom of God is at hand: In vain to partipate of those mysteries of our salvation, the body and bloud of our Lord, till first by self-examination we have cast out the venome of our sinful doings by repentance and stedfast purposes of amendment. In a word, it is our sins unrepented that make void and ineffectual all the blessed means of Grace and of the Spirit; by those it

is we quench the Spirit, we grieve the Spirit, we resist the Spirit, we provoke the Spirit, and poyson the blessed waters of life; so that all the conveyances of the Spirit are barren and unfruitful whilest they reflect upon hardened and impenitent hearts. See therefore repentance enjoyed as to the receiving of the holy Ghost, Act. 2. 38. & 8. 19. And I would to God that all who pretend to the holy Spirit of God, or to any the fruits and graces of the Spirit, would first learn before they make their boast of the Spirit, truly to repent them of their sins, and to root out of the ground of their hearts all the fruits of the flesh, which are, adultery, fornication, uncleanness, lasciviousnesse, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murthers, drunkennesse, revellings, &c. When these, all of these sinful fruits are extirpated out of the ground of the heart; there may be then some hopes, that our prayers and other divine acts and offices performed in the sincerity of our souls, may prevail with God for the direction and comfort of his Spirit of grace and truth.

God, which hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy

Deus gratiam pollicetur qui in extremis temporibus per spiritum suum universo orbi illuminaturus esset, prae intentionem poenitentiae iussit, ut quos per gratiam vocaret ad promissionem per poenitentiam subsignationem ante componeret. Tert. de pœn. c. 2.

*1 Thess. 5. 19.
Ephel. 4. 30.*

Gal. 5. 19, 20, 21.

Spirit; grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Jesus Christ our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God, world without end. Amen.

The Introduction and general Heads.

GOD as he is in himself, only knows himself, and consequently those waies of his worship, which are holy, and acceptable to himself: *cæli mysterium me doceat Deus qui condidit non homo qui seipsum ignoravit. Amb.*
 Man who knowes not himself aright, cannot of himself know God, nor those divine and celestial mysteries, which are the waies of Gods service and mans salvation: *For what man is he, that can know the counsel of God? Or, who can think what the will of the Lord is? Wild. 9. 13. Veritas, i. e. arcanum summi Dei, qui fecit omnia, ingenio ac propriis sensibus non potest comprehendi: Alioqui, &c.* *Laſant. lib. 11. c. 1.* Truth which is the secret of the most high God who hath formed all things, cannot by our own wit and proper senses be comprehended; for otherwise there would be little distance betwixt God and man, if mans cogitations could dive into the counsels and dispositions of Gods eternal Majesty. *Canst thou by searching finde out God, canst thou finde out the Almighty unto perfection? it is as high as heaven, what canst thou do? deeper then hell, what canst thou know? the measure thereof is longer then the earth, and broader then the sea, Job 11. 7, &c.*

2. This therefore must be granted as the ground of all divine truth, that nothing either of God, or of his sacred service is to be believed, and received by us, but what from God is revealed, or by revelation from heaven derived to us: *Secret things belong to the Lord our*

Hilar. de Trin.
lib. 5.

A Deo discen-
dum est, quid de
Deo intelligen-
dum sit, quia
non nisi se au-
thore cognos-
citur. 1a.

Wild. 9. 15.

God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this Law, Deut. 29. 29. Non potest Deus nisi per Deum intelligi, sicut nec honorem à nobis Deus, nisi per Deum accipit, namq; honorandus, &c. God cannot be known but by himself, neither doth he receive honour from us, but by himself: For that he is to be honoured we understand not, but that himself hath taught and commanded himself to be honoured. The honour of God we are taught by God: nor may we entertain any such thoughts of God as our own frail humane judgements suggest unto us: our nature is not so sublime and piercing, as by its own innate force, and vertue to be raised up, and enwrap with celestial knowledge: For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind: but museth upon many things, and hardly do we ghesse aright at things that are upon earth, and with labour do we finde the things that are before us, but the things that are in heaven who hath searched out? and thy counsel who hath known, except thou give wisdom and send thy holy Spirit from above? For so the waies of them that lived upon earth were reformed, and men were taught the things that are pleasing unto thee, and were saved through wisdom.

3. The first and fundamental act of faith, then (which is to believe this or that Article of holy Religion to be a divine truth, and the subject matter of our obedience) depends upon *Divine Revelation*, and command from God: He hath shewed thee O man what is good, Micah 6. 8. What thing so ever I command thee, observe to do it. Holy Religion is not of an earthly but of a heavenly descent: It is a beam dis-
played

played from that light of truth, which is eternal, and immutable, her dwelling is in the holy heavens, where she waits upon the throne of glory: And to earth she descends not by any natural investigation, but by supernatural revelation: *Omnis religio supernis revelationibus nititur, aut nisi praesumitur.* All religion depends upon revelation from above: Flesh and blood hath not revealed it, but my Father which is in heaven, Mat. 16. 17.

4. That there is a general knowledge of God and some notions of that religious worship we owe unto him, implanted in the hearts of all men by nature, and is legible in the book of the creatures, the Apostle affirms Rom. 1. 20. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead.* But this light of God being not clear enough to bring us to the beatifical vision and fruition of God, which is that perfection and felicity whereunto (by being enstampt after the image of God) he hath created, &c. therefore it hath pleased him more clearly to reveal himself and the waies of his religious worship to his Church and people in all ages: And this either 1. *extraordinarily, and immediately,* or 2. *ordinarily, and in the use of means.*

5. The first revelation of divine truth was immediate, i. e. without the mediation, or ministry of man intervening. But yet so, as that 1. All those holy persons to whom God immediately revealed himself, by certain infallible signs, did themselves know, and make known to others, that the revelations they received were no delusions, but from God himself the fountain of truth proceeding: God never speaks so

Wild. 9. 10.

Mirand. de fid.
& ord. cred.

extraordinarily, but by the same act, he both makes known the things spoken, and himself to be the speaker. 2. That all *immediate revelation* was generally confirmed by *miracle*, therefore the Jews required *signs* of Christ, as the means to confirm every new, and *immediate revelation*, Joh. 2. 18. &c 6. 30. 1 Cor. 1. 22.

3. That not all, nay nor all holy persons, but only *some few, choice, select vessels* had the honour of this *immediate revelation*: the main body of the people still received the knowledge of God by *mediation*, i. e. from their hands in whom the office of Priesthood was in all ages enstated. *For the Priests lips should keep knowledge, and they, i. e. the people, should seek the Law at his mouth, for he is the messenger of the Lord of hosts*, Mal. 2. 7.

6. The truth whereof, as also what we are to believe concerning *divine revelation* will appear, if we do impartially consider and weigh,

1. *To what persons and after what manner God revealed himself from Adam unto Christ.*

2. *That by Christ and his Apostles, the whole minds of God is so fully revealed, that we must not now look for the revelation of any new truths.*

3. *That the right understanding of what is already revealed, depends not upon Gods immediate inspiration, or revelation from heaven, but is to be acquired by Gods blessing in the use of means: And that in order hereunto, the knowledge of tongues and sciences is both useful and necessary.*

4. *That to depend upon immediate revelation is not only dangerous, but destructive to the truth already revealed.*

5. *That all those texts of holy Scripture commonly alledged for the proof of immediate revelation, are misunderstood and wrested.*

OF

O F

DIVINE REVELATION,

Mediate and Immediate.

CHAP. I.

of divine Revelation from Adam unto Christ.

1. **M**An being created after the Image of God, was undoubtedly at the first endued with such a perfect knowledge of divine truth, as was necessary to the attainment of that felicity, whereunto God created him (*viz.*) the beatifical vision and fruition of his Creator for ever: For as *Philosophers* do affirm, *If it were possible that the invisible and all spiritual God, could be represented under any visible or compounded shape, and being: His body then must needs be composed of Light, and his soul of Truth:* So essential to the very being of God, is knowledge and truth: and so consequently, to the being of man after the *image of God*.

2. But this light of divine knowledge, was by mans disobedience too soon eclips'd, and his soul involv'd in the darkness of *sinfulness, ignorance, and error*: our first parents out of a sawcy ambitious affectation, to know what they ought not, engulst themselves, and all their posterity, into a natural blindness and ignorance of what they ought to know; so that ever since, *hoc tantum scimus, quod nihil scimus*: the most knowing man, knowes best his own ignorance, and want of knowledge: *For if any man think he knows any thing, he knoweth nothing yet as he ought to know,* 1 Cor. 8. 2.

3. But since without the knowledge of God, and of his most holy will, that perfection of our being whereunto

God hath created us, cannot be attained, Joh. 17. 3. therefore it pleased God to restore our first saine parents in some measure to the knowledge of himself, and of his will in the waies of his worship: and this he did either immediately by himself, or by the mediation of interuening Angels, by the voice from heaven convey'd upon the wings of the winde, for so we read Gen. 3. 8. *And they heard the voice of the Lord*
Junius in sec. *God, walking in the garden in the cool, or in the winde of the day:* winde conveying his voice into their ears, and thereby his into their hearts.

4. By vertue of this *divine Revelation*, or some others not recorded in holy Writ, *Adam* received from God both the knowledge of that religious service and obedience which God then required from man, and therewithall the honour of the Priesthood also: being as the first man, so the first Priest in the world.

5. For the proof of the first, those Lawes of divine worship, which were given by God to *Adam*, and from *Adam* transferred to his Sons and posterity, though they be not clearly expressed in holy Scripture (because as the worship of God grew up with time to more perfection, so the les perfect was the les regarded) yet in many places of holy Scripture these Lawes are, though but obscurely, intimated: and by the Jewes with one common consent they are reduc't to six heads.

The first against false worship.

The second, of the worship of the true God.

The third, of the appointing of Magistrates, and administration of Justice.

The fourth, against the discovery of nakedness, and setting bounds to the lusts of the flesh.

The fifth against homicide, and shedding of blood.

The sixth against theft, and of doing to others as we would be done unto our selves.

And to these commands, doth that edict of the Apostolical council of Hierusalem relate, Act. 15. 29. which being directed to such of the Gentiles as were converted to the faith of Christ, puts them in minde of those precepts, which

which were given to the first parents of mankind.

6. For the second, the *Priesthood* of *Adam*, this is observed from Gen. 4. 3, 4. *Cain and Abel brought their offerings to the Lord.* They brought their offerings,] this was no *wil-worship*, no act of divine service derived out of their own brains, or by *immediate revelation* enjoyed, but by *direction*, and *command* from *Adam*: who doubtlesse was so instructed by God: himself receiving by *immediate revelation* what his sons and posterity received *mediately* and *ministerially* from him. And they brought their offerings to the Lord] *i. e.* to be offered to the Lord by their father *Adam*, who was as well their *Priest*, as their *Parent*, both their *bodily* and *ghostly* father: which is manifest from the examples of *Noah*, who offered sacrifices, Gen. 8. 20. not his sons: and of *Abraham* the like, Gen. 17. 23. and of *Job* also, who sacrificed for his sons, Job 1. 5. Mount. Acts & Mon. c. 1. sect. 16.

7. From *Adam* the several *Patriarchs* in their respective families derived their right to the sacred function of *Priesthood*, which for many ages was entated in the *first born*, and heads of families: untill God was pleas'd to accept of the *tribe of Levi*, for all the *first born of Israel*, Numb. 3. 41. Beal. Pol. Jud. c. 2.

8. Thus then in the first age of the world, the knowledge of God in the waies of his worship, together with the office of *Priesthood*, was transmitted from *Adam* to his sons, and so from *Patriarch* to *Patriarch* in all generations: The several bodies of respective families being not by *immediate revelation*, but by the *indoctrination* and *instruction* of the heads of families taught the waies of Gods service, and their own salvation: nor do we read of any divine truths *immediately revealed*, or any divine lawes by *immediate revelation* prescribed from *Adam* to *Noah* which was the space of 1500 years. The Prophesie of *Enoch* remembred of *S. Jude*, being not of the nature of any new truths revealed, but a denuntiation of judgement to be inflicted.

In all this long tract of time, the world being drown'd in sinfulness and iniquity, it was revealed to *Noah*, that the earth should be drown'd by a flood also, and the sinfull pollutions thereof washed away by an universal deluge of waters,

Gen. 6. 12, 13. *And God looked upon the earth, and behold it was corrupt, for all flesh had corrupted his way upon the earth: And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence through them, and behold I will destroy them with the earth.*

10. 'Twas not all the people, 'twas not any we read of but Noah only, had this truth immediately revealed unto him: Josephus indeed tells us, that the sons of Seth received by tradition from Adam, (not by immediate revelation) that the world should be twice destroyed, once by water, and once by fire: and therefore they erected two pillars, the one of wood, and the other of stone, wherein they engraven the principles of those humane arts, and sciences invented by them, that the one might stand against the violence of the water, and the other against the violence of the fire: And of this nature (it's most probable) was the prophesie of Enoch, Jude vers. 14, 15. *And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh, &c. μεσάν αἰώνος*, with his holy Myriads, not so properly rendred 10000 Saints, to execute judgement, &c.

Jos. Antiq.
Jud. l. 1, c. 3

11. But the time when the first of these universal destructions should happen, Noah only had the honour to receive immediately from God: And for this end 'twas revealed to him, that by his meditation and ministry the people might have the knowledge of it, and be stir'd up by his preaching (not by immediate revelation) to repentance, and amendment of life; who is therefore call'd a preacher of righteousness, 2 Pet. 2. 5. And thus say the Hebrew Doctors, he preached, saying, *Turn you from your waies, and from your evil works, that the waters of the flood come not upon you and cut off the whole seed of the sons of Adam.*

Pirke R. Elie.
Jer. c. 22.

12. Unto Noah, after the flood was dried up, the foresaid Lawes of holy living, given unto Adam were now renewed: adding thereunto a prohibition against eating of bloud, to deterre them from the sin of murder before prohibited, Gen. 9. 4. *But flesh with the life thereof, i. e. the bloud thereof, shall thou not eat.* And this with the six former commands are commonly call'd and known by the name of the seven precepts of Noah.

13. From

13. From Noah the Priesthood descended upon his son Shem, who was the first of all men that had God as 'twere entayled upon himself in a more special reserved sort of peculiar personal appropriation: For until the da'es of Abraham, the great Lord of the world, and of all things therein, was peculiarly styled, *the Lord God of Shem*, Gen. 5. 26.

14. Abraham the seventh from Noah, was the next person we read of that was honoured with immediate revelation; who first by the way of Philosophy, saith Josephus, attain'd the knowledge of Divinity: by observing the motions of the heavens, the cause, nature, order of creatures, he aspir'd to the knowledge of the Creator, but not so perfectly as afterwards he received it by revelation. And thus the Author of the Recognitions records the words of St. Peter speaking of Abraham, whilest he seriously pondered in his minde, the causes of things, Christ the true Prophet, who only knowes the desires, and purposes of all hearts, appear'd unto him, opening unto him the things he desired, teaching him the knowledge of the Divinity, the beginning and end of this world, the immortality of the soul, the resurrection of the dead, and the last judgement; with the rewards of the just, and the punishment of the wicked, and withall prescrib'd him such rules of holy living, whereby he might please God. Aniq. Jud. l. 1. c. 8. Clem. Recog. lib. 1.

The authority of this revelation I shall not put to question, but thus much out of holy Writ we are assur'd, that God immediately revealed himself to Abraham, calling and commanding him out of the land of Chaldea, into the land of Canaan, promising to him, and his posterity this land as a type of Paradise, or celestial Canaan, entayling upon him, and his posterity the priviledges and peculiar interests of Gods people, *καὶ εἰς αἰῶνα αἰῶν*, as Chrysost. God making himself who is common to all, to be Abrahams, and his seed, by peculiar interest and appropriation, *I will be thy God, and the God of thy seed after thee*: and withall, revealing unto him, that out of his loyns should come the promised Messias, the desire of all nations, and blessed Saviour of the world, Gen. 22. 18. *In thy seed shall all the nations of the earth be blessed.* Gen. 17. 7.

16. These, and what other revelations soever Abraham received.

ceived immediately from God, were upon this condition delivered to him, that he should instruct his family, who not immediately by revelation, or inspiration from God, but by the mediation and ministerial instruction of Abraham, were to be taught the knowledge of God, and of his holy Lawes: upon this very ground God himself affirms himself to have revealed his will unto him: Gen. 18. 17, &c. *And God said, Shall I hide from Abraham the things that I do, &c. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.*

17. From Abraham, Isaac, and Jacob, the knowledge of God was by tradition transmitted from Patriarch to Patriarch, and the Church or people of God, now confin'd to the seed of Israel, was by the several heads of their respective families instructed in the service of God, till turning away after the Idols of Egypt, God gave them up to a cruel bondage and slavery under the tyranny of Pharaoh: In which great affliction, when they besought the Lord, he sent redemption to his people by the hands of Moses his servant, and Aaron whom he had chosen, Psal. 105. 25, 26.

18. Moses the seventh from Abraham, was selected, and immediately call'd by God, as to be the leader and deliverer of his people, so his Law-giver also, who receiving the minde of God by immediate revelation, made it known unto the people: The sum whereof was engraven in tables of stone, and commanded to be kept as the standing rule of Gods worship, and mans obedience to all posterity: and the people were herein so far from depending upon immediate revelation, that they petition'd to receive the minde of God by the mediation and ministry of Moses, Exod. 20. 19. *Speak thou with us, and we will hear, but let not God speak with us lest we die.*

19. The Law of God thus published and standing upon record, there was now lesse need of immediate revelation, then before: the people of God had now a more sure word of prophesie, then what formerly, 1. By revelation from heaven, 2. By tradition from Patriarch to Patriarch was delivered. To these sacred writings therefore they were commanded to have recourse: by them to be guided and directed, and not

to swerve from what was contained therein, either to the right hand, or to the left, Josh. 1. 7. *To the Law, to the testimony, if they speak not according to this word, 'tis because there is no light in them,* Isa. 8. 20. Where all pretence to new lights is cut off, and that pronounc't to be no true light, which is not grounded on the Lawes of God.

20. For the preservation of this law pure, and inviolate, a ministry or priesthood was ordained, and by Gods special command transferr'd from the first born of every Tribe upon the Tribe of *Levi*. To them belonged the interpretation of the Law, and the performance of all the sacred rites therein contained, neither were the people either presumptuously to depend upon *immediate revelation* in respect of the one, or sacrilegiously entermeddle with any part of the *sacordotal function* in the other respect. But as to the first 'twas ordain'd, *that the Priests lips should keep knowledge, and they, i. e. the people, should seek the Law at his mouth,* Mal. 2. 7. And as to the second, *that no stranger that is not of the house of Aaron come near to offer incense before the Lord, that he be not as Corah and his company,* Numb. 16. 40.

21. But because there is nothing amongst men so well established, but through the Devils suggestion, and mans corruption, 'tis liable to *depravation* and *abuse*: God was pleased the better to restrain both his Priests and people from the violation of his written Law, to stir up in every age some choice and select persons whom he enabled more *immediately*, and *extraordinarily*, some to understand, and clear the Truth, and true meaning of his divine Law, when 'twas corrupted, or obscur'd by mis-interpretations, and false glosses: others to foretell, and pronounce both judgements to come upon the transgressors, and mercies upon such as observ'd and kept his commandements: whose inspired writings, both by way of *History*, and *Prophecie*, *Dollrine*, and *Example*, *Praying*, and *Preaching*, are as so many commentaries of the *Divine Law*, and compleat the Canon of the *Old Testament*, which is reduc't by our Lord himself to these two general heads, *the Law and the Prophets*, Mat. 22. 40.

22. Thus from *Adam* unto *Christ*, there is no pretence or colour for a people to depend upon *immediate revelation*; the will of God being made known to his people, generally and ordinarily by the *mediation* and ministry of man, and but seldome, and by a few choice persons, and upon *extraordinary* occasions, by *immediate revelation*: The truth whereof will further appear, and the weak grounds whereupon *immediate revelation* depends, will be discovered in the succeeding chapters.

CHAP. II.

Of the several manners of extraordinary and more immediate Revelation.

1. **G**OD at sundry times, and in diverse manners spake in time past to our fathers, Heb. 1. The divers manners of Gods extraordinary revelation of himself to his people of old, are reducible to six heads.

1. By the ministry of *Angels*, who frequently appeared in humane shape, and revealed the minde of God to some of his choice extraordinary servants: as Gen. 32. 1, 2. Zach. 1. 9. Mat. 28. 2. 5. Act. 23. 9. and many of those Texts, wherein 'tis said, the Lord appeared unto such and such, are to be understood of the appearance of Angels: see for this Exod. 3. 2. compar'd with Act. 7. 30. where in one place 'tis said, the Lord appeared unto Moses: in the other, an Angel of the Lord: and Exod. 29. 20. ch. compar'd with Act. 7. 53. and Exod. 23. 20, 21. Not that any Angel presumed to be called by the name of the Lord, or to be worshipped as God: but to adde the greater weight and authority to the message he brought from the Lord, the messenger was called by the name of the Lord that sent him.

2. By *Dreams*, as Numb. 12. 6. Is there a Prophet among you? Is the Lord will make my self known unto him in a vision, and will speak unto him in a dream: and Job. 33. 24, &c. For God speaketh

Ob honorem sc.
mittentis, ut
plena sit ejus
auctoritas, hoc
dr. isti qui
missus est,
quod est illi
qui misit, ut sa-
pius factum est
de Angelis.
Clem. Rec.
lib. 2.

speakesh in a dream in the vision of the night, then he openeth the ears of men, and sealeth their instruction: And the reason hereof is, because when the outward senses are shut, the inward soul is more apt to receive the impression of divine revelation being no way then hindered by the working of the exterior senses upon outward sensible objects. Thus the Lord revealed himself to Jacob, Gen. 28. 12. To Daniel, Chap.

7. 1. To Joseph, Mat. 2. 13, 19.

3. By external representations, and appearances when awake, as Jer. 1. 11, 12, 13. Ezek. 1. 4. &c. and this was accompanied sometime with the extasie, and entrancing of the person, who received such visions, as Dan. 10. 8, 9. St. Paul was in an extasie when he was caught up into the third heaven, so that he knew not for that time, whether his soul was clothed with humane flesh, or separated from it, 2 Cor. 12. 2.

4. By internal inspiration of the holy Ghost, without any such extasie or abolition of sense: as Job, David, and many others were inspired, and yet we read not that they were extasied or entranced, as 2 Pet. 1. 21. Holy men of God spake as they were moved by the holy Ghost: There is an ordinary moving by the holy Ghost, for every good motion, every spark of celestial fire, whether for illumination, or sanctification, is from him. And there is an extraordinary motion of the Spirit, in the Prophets of the Old, and Apostles of the New Testament: *ορεζουσι εν τω πνευματι αληθι*: they were acted or carried by the holy Ghost, and spake, as they were thus incited by God. And those under the New Testament were also honoured with this extraordinary manner of divine revelation upon whom *interius* the holy Ghost fell, Act. 10. 44. and they spake with tongues, and of whom 'tis said, by imposition of the Apostles hands, they received the holy Ghost, Act. 8. 17.

5. By *Urim* and *Thummim*, the one signifying light, and the other perfection: they were two ornaments in the High-priests breast-plate: but how, and after what manner they gave their answer, is diversly delivered. The learned Jews say that the names of Abraham, Isaac, and Jacob, and the twelve Patriarchs, with this addition: *All these are the Tribes of Israel*: In which names and words, all the letters of the Alphabet are

Quia anima clausis sensibus exterioribus ad recipiendam revelationem magis est apta, quia tunc non est per occupationem sensuum exteriorum impedita.
Lyr. in Mar. 1.

contained : And by the promineney and shining of those letters, the answers were received, and communicated to the people.

6. By a voice from heaven, called by the Hebrews *Bark-col* : the daughter of a voice, or the production of thunder ; and this was usually conveyed into the ears of the persons that heard it, upon the wings of the wind, as before is remembered, to Adam, Gen. 3. 8. So also to *Elias*, 1-King. 19. 11, 12. To Christ Mat. 3. 17. And his Apostles received the holy Ghost in a mighty rushing wind, Act. 2.

These were the divers waies of *more immediate revelation* of old, which were not *ordinary*, and *common*, but at sundry times, and upon special, and extraordinary occasions, either upon some great work of judgement or mercy from God to his people : or of repentance, and new obedience from the people unto God : All which waies of *divine revelation* are long since ceased in the Church of Christ : as being furnished with sufficient means of instruction in righteousness, and saving knowledge, without any such manners of extraordinary revelation : for as the judicious *Hocher* observes : Since God himself hath therefore revealed his will, because men could not otherwise have known so much as is necessary : his suffering to speak unto the world since the publishing of the Gospel of Jesus Christ, and the delivery of the same in writing, is to us a manifest token that the way of salvation is now sufficiently opened, and that we need no other means for our full instruction, then God hath already furnished us withal.

There are 3. Reasons amongst others, why God was pleased in such divers manners to reveal himself of old, but in these last days to surcease the use of any such revelations.

1. Because the people of God had either, 1. No Scripture at all, as from Adam to Moses. Or, 2. The written Law only, as from Moses to Samuel. Or, 3. The Lawes and the Prophets, only as from Samuel to Christ : but we have both Law and Gospel, Prophets, and Apostles ; the revelations of God both new and old, fully and sufficiently delivering the will of God unto us.

2. Gods people of old looked unto Christ for to come, and waited.

Heb. pol. 7. 1.
scd. 14.

waited for that light which was yet to be revealed: but we believe in Christ already come, and are made partakers of that true light, which displayed from Christ the Sun of righteousness does fully discover unto us, the waies of Gods service, and of our own salyation, so that it is as needles for us now to depend upon *new revelations*, or set up *new lights*, as to hold candles to the sun, when it shines in its fulness of splendour.

3. The Jewes being curious of knowing things to come, and withall prone to Idolatry, that therefore they might not have recourse to soothsayers, and forcerers, nor to a whoring after Idols, God frequently sent them Prophets extraordinary: and then they had most such Prophets sent, when they were most Idolatrous. But now all idol-temple are broken down, and their Oracles long since ceased: so that there is no such danger among Christians of other Idolatry or Imageworship, as that Idolatry which is too usual, and common, to worship the imaginations of their own hearts: whereunto those of all others are most prone, who most depend upon *new revelations*.

CHAP. III.

Of an extase, natural and supernatural, and the difference between Divine Extasies of old, and Diabolical Entrancements, and Inspirations.

AS God is the fountain of Truth, which is derived unto us by revelation from him: so the Devil is the father of Falshood and lies, which deduce their original from his secret and subtil inspirations. And herein the Devil is Gods Ape, cunningly following the same waies of seduction, and deceit, observed by God for the conveyance of his saving Truth. So that where God has his Church, the Devil hath his Chappel, and where God has his true Prophets, the Devil hath his false Prophets also. And the several waies of Divine Revelation

observed by the one, are imitated by the other, viz. by *Dreams*, and *Visions*, *Extasies*, and *Entrancing*; *I will go forth and I will be a lying spirit in the mouths of his Prophets*, 1 King. 22. 22. Thus the heavenly Doctrine and miracles of Christ are confronted by the devilish doctrines and lying wonders of Antichrist, 2 Thess. 2. 9. And a departure from the true faith, there ever was and ever will be in the Church, whilst militant here upon earth, even by giving heed to seducing spirits, and doctrines of Devils, 2 Tim. 4. 1. Nor does this evil spirit work his deceits, and inspire his damnable doctrines, but by Gods permission, 1 King. 22. 22. and therefore the evil spirit is said to be from the Lord. Because, 1. He is licent'd by the Lord. And because, 2. His actings upon, and by his seduced instruments, are like the actings of the Spirit of the Lord upon his servants: so we read, 1 Sam. 18. 10. *An evil spirit from the Lord came upon Saul, and he prophesied*, i. e. was entranced, and demean'd himself as did the Prophets of the Lord, when extraordinarily mov'd with the Spirit of Truth.

3. Because therefore some persons amongst us, that pretend to immediate Revelation, have their trances and pretended extasies also in order hereunto: 'twill be pertinent here to add some notes of difference betwixt the extraordinary actings of the good Spirit, and those agitations, and turbulent motions of the evil spirit, that the one may be the better distinguish'd from the other. But first 'twill be necessary to understand what an Extasie is, and the kinds thereof.

4. And rightly to understand the nature of an Extasie, we must remember, that man is of a middle nature betwixt *Angels* and *Beasts*, and this in respect of the two parts or regions of his soul, the *superior* and *inferior*. The first is call'd the *reasonable*, and the second the *sensitive* soul. The first, man hath in common with the *Angels* of heaven, and the second with the *Beasts* of the earth: now these two being combined into one soul, there followes hereupon such a combination betwixt the faculties of each, that the working of the one without the other is *preternatural*, and call'd an *Extasie*.

4. So that from hence doth necessarily flow two general kinds of *Extasies*: the one of the *Reasonable soul*, when that either works, or is wrought upon without the instrumental mediation of the senses: being for the time enwrapt, and separate from the use thereof. And the other of the *Sensitive soul*, when that either acts, or is wrought upon by sensible objects, without the guidance, or direction of reason. The first *Extasie* is above us, as we are men, for it renders us like to the *Angels* of heaven, which act not by any *organs of sense*. The second *Extasie* is below us, as we are reasonable men, for it renders us like unto the *beasts that perish*. And the greater that either of these *Extasies* be, the harder it is for the soul to return to her self, or produce contrary operations to the *Extasie* wherein she is. Hence some holy, and Angelical souls, have been so enwrapt with divine and heavenly contemplations, that their outward senses have been for the time useless unto them, whilst they have not minded any earthly thing. And on the other side, some sensual and carnal persons, (which is the far greater number) are so taken up, and pleas'd with their sensual and worldly lusts, as if they had not an immortal soul to be cared for, nor were endued with reason to be the guide of their actions.

5. But withal we must know, that all the former kinds, or all the *Extasies* of the Reasonable soul, are not holy, heavenly, and Angelical: but some are *natural*, and some *supernatural*.

1. By *natural Extasies*, I mean such as proceed from natural causes. As,

1. The serious intention of the minde, which in some deep study or contemplation, whether the object be good or evil, true or false, may be abstracted for the time from its operation by the external senses, upon outward sensible objects; which is no other but an ordinary *natural Extasie*.

2. The strange Relations of *Angels*, and *Devils*, visions and revelations, together with the *immoderations*, *strange demeanors*, *gaudy looks*, and other *mystical* waies of persons desirous to deceive, may produce in others not only belief in them, but a secret transportation besides themselves, and

Strong fancies of having the like *visions, revelations, &c.*
 3. There are many bodily distempers, as *Fevers, Epilepsies, Melancholy, Hypochondriacal, and Religious*; the which as they are more or lesse violent, and intense, accordingly do make greater or lesse impressions in the brain, and fancy, and so produce either more *ordinary, or extraordinary* conceited *visions, and fancied Revelations.*

Too many of such *Revelations* as these, have in all ages, since *divine Revelations* are compleated, been made use of, by the subtilty of the Devil, and *cunning craftiness of men, whereby they lie in wait to deceive*; that they may be esteemed by the vulgar for inspired persons, and obtrude their distempered imaginations upon the credulous, for holy, and divine inspirations from above. The several kinds whereof have been observed by Dr. *Casaubon* in his late *Treatise of Enthusiasm*, whither I refer the Reader for further satisfaction herein.

2. *Supernatural Extasies*, are those only that are pertinent to our present discourse; meaning also, by *supernatural* not those holy, divine, and ravishing contemplations, wherewithall, all truly and fervently pious, and heavenly minded men are ordinarily *extasied*, and transported (which are also undoubtedly the influences of a supernatural power) but the *extraordinary*, and supernatural actings either of the holy and good Spirit of God of old, or of the false and evil spirit in all ages: For both the *Divine and Diabolical* spirit, have not only their *ordinary*, but also their *extraordinary* workings, and entrancings of the mindes of men which distinguishes the persons so wrought upon, either into true or false Prophets.

6. And the differences betwixt the one, and the other will appear as in many other, so in these ensuing Particulars:

1. *The Extasies of the Lords Prophets*, though their senses were bound up, that the intellectual soul might more immediately receive the impression of those celestial truths, which were at such times revealed: yet their gestures, and demeanor in such extasies, were notwithstanding, grave, sober, and modest. But the entrancings of false Prophets are accompa-

nied

mied with wilde, exotique, and unmit gestures, being by the evil spirit, (whose delight it is to torment and vex whom he inspires, and possesseth) haled, and tumbled; *sicquam furis percussus*, as if they were prickt, provok'd, and spur'd up by Furies, swelling, foaming, frothing at the mouth, throwing themselves upon the ground, rending off their flesh, tearing their hair, wallowing sometimes like drunkards in their vomit, and raving like men distracted, as Chrysostome observes *Vid. Chrys. in* of the Pythiessa of Apollo: and is observable also of many *1 Cor. 12. 13. 14.* Demoniacks in the Gospel, as Luke 9. 39. *A spirit taketh him,*

and he suddenly cryeth out, and it searsh him that be foweth again, and bruising him hardily departeth from him.

2. The Lorde Prophets, when abstracted from the use of sense in their extasies, were so far from losing the use of their Reason and Understanding, that the very end why they were deprived of the use of their senses for the time, was, that their understanding being more intense, might more clearly, because more immediately, receive the Truths revealed. But false Prophets, when entranced by the evil spirit, were deprived of their understanding: as well as of their senses: so that oftentimes themselves understood not their own Prophecies, and pretended Revelations, as Chrys. out of Plato alledges: *They say many things, and good but they know not themselves what they say.* And this is ordinary with most Barbaus, who are confounded to talk much of holy things, and to heap together Scripture phrases so much, without order, and right application to the clearing of any truth they would seem to affirm, that as they themselves know not well what they say, nor whereof they affirm, so it is very unlikely, that any man else should rightly understand their meanings.

3. The Prophets of the Lord had never any motions from the good Spirit, but what tended unto good, and not to the least harm, either of themselves, or others. But such as were entranced by the evil spirit, had motions to do harm and mischief both to themselves, and to others also. As Saul would have killed David in his Prophet-like trances, 1 Sam. 18. 11. And Prisca, and Maximilla, two heretical Prophetesses, and great pretenders to immediate revelation, hanged themselves

in

in one of their counterfeit *Revelation Extasies*: which will further appear in the 16. chapter of this Discourse.

4. All that was delivered unto, or uttered by the true Prophets of God, in any of their *Extasies*, were for the good and edification of the Church, and people of God. But all the revelations of false Prophets, are at the best unprofitable, useless, and vain, if not destructive to the Truth. The lies, errors, and deceits, the blasphemies, and devilish doctrines, which these counterfeit *extasies* and revelations have brought forth, are both manifold and notoriously manifest also. But that ever any saving truth either not known before, or not understood, hath in these last daies, been by immediate revelation discovered, cannot I believe by the greatest *Enthusiast* of the Age be made to appear. S. Chrysost. gives us two rules whereby to know true Miracles, and consequently true Revelations also from such as are false, and counterfeit. 1. If necessary as to the time, and occasion of them. 2. If useful and profitable as to the issue, and fruits thereof: but if neither of these concur in a Miracle, or Revelation, they are false and illusive, and to be ascribed rather to the cunning of Satan, then to the power of God.

5. The *Visions* and *Prophecies* of the Lords Prophets were at all times, and altogether true, having not the least mixture of error, or falshood therein: But those of the false Prophets, are sometimes true, and sometimes false, and sometimes neither true nor false, but of such a dubious nature, as to be seemingly true not only in several, but even in contrary senses. *Et est evidentiis judicij*, &c. 'Tis evident enough, that those things are not from the true God, wherein there is the least mixture of falshood, or of aye in any particular.

Iren. prem. advrs. Her.

Et in his qui mentiuntur, saith Irenaeus: Even in lying vanities, and doctrines of Devils, there is ever some truth intermixed, that under the covert thereof, the falshood and deceit may unperceivably pass, and be entertain'd.

Thus though the *Diabolical spirit* appear in the likeness of holy Samuel, and the *Extasies*, and entrancings of false Prophets, be like unto those of the Lords Prophets, yet 1. By their wilde exoticte gestures and vexatious agitations: 2. By their

their loss of the use of their reason, and understanding for the time. 3. By their harmful motions, and mischievous incitements. 4. By the uselesse, and unprofitableness of their revelations. And, 5. though they may speak much truth, yet by the least intermixture of falshood, and of a lie therewith, they may easily be distinguisht the one from the other.

But to leave these *extraordinary* means of divine Revelation, so long ceased in the Church of God, and not of late pretended unto, but by Impostors and seduced persons: which will appear yet further by considering in the next place, the *ordinary* means of divine Revelation before Christ, and their *Schools of the Prophets*.

CHAP. IV.

Of the ordinary waies of Divine Revelation before Christ.

1. **T**HE *ordinary* means, whereby God revealed and made known his will unto his people, were in the first ages, the *Tradition* or delivery of divine Truths from Patriarch to Patriarch, together with the *Catechetical instructions* of the first born, and heads of families, in whom the several offices of *King, Priest, and Prophet* were *pro tempore* enstated.

These divine truths, were not at the first committed to writing, because the years of the first Patriarchs were so many, that their memories might well serve them in stead of books: the imperfections and defects whereof God mercifully relieved, by often putting them in minde, of what was most necessary to be remembered by them. In which respect it is easie to observe, how many times one thing hath been iterated, even to sundry of the best, and wisest amongst them.

And thus it continued in the Church of God: which was governed and instructed by a *traditionary*, and unwritten Law from Adam to Moses.

N

2. When

2. When the lives of men upon earth were shortned. The written Law of God, as a surer and more durable means of *divine Revelation*, was commanded to be the Rule of their actions. But yet not so, as that 'twas permitted to each man to give his own sense, and make his own interpretation of this divine Law at will and pleasure; but 'twas to be expounded to them by the consecrated Priests, and lawfully called Prophets of God in all ages, Neh. 8. 4, 5, &c. Mal. 1. 7. Luk. 4. 17. Act. 8. 30. 37.

3. And this way of *revealing* the will of God in the exposition of his holy Lawes did differ much in the time of the first, and of the second Temple. For under the second Temple Prophecie by *extraordinary Revelation* generally ceased, and hereupon came in a multitude of other Expositors, *Scribes*, and *Pharisees*, *Wisemen*, and *Disputers*, 1 Cor. 1. 20. to all whom the people were commanded to give ear, and to seek the Law at their mouth, Mat. 23. 2, 3. The *Scribes* and *Pharisees* (saith our Lord) sit in Moses chair, whatsoever they say unto you, observe and do it.

4. God ordinarily revealed himself as by his *Word*, and the interpretations thereof: so by his *Works* in several instances of his providence, and acts of his service commanded. E. G. The delivery of his people out of *Egypt* was a *revelation* of Christs flight, and return thence; and of our deliverance by him from the bondage of spiritual *Pharaoh*, the Prince of darknesse, and from that worse then Egyptian darknesse of sin, and ignorance here, and blacknesse of darknesse for ever hereafter.

Gods command to *Abraham*, to offer up his only Son *Isaac*, was a *Revelation* of his gracious purpose, to offer his only son as a sacrifice for the sins of the world, in whom all the nations of the earth are blessed.

The erection of the brazen Serpent in the wilderness, was a *Revelation* of the son of mans elevation on the Crosse.

The Passeeover, or eating of the Paschal Lamb, a *Revelation* of Christ our Passeeover, that Lamb of God who taketh away the sins of the world.

The very place where *Adam* was created, being the same where

Mat. 1. 15.

Gen. 22.

Joh 3. 19.

1 Cor. 5. 7.

where *Cain* and *Abel* sacrificed; *Gen.* 4. where *Noah* built an Altar, *Gen.* 8. 20. And where *Abraham* did the like, *Gen.* 22. 9. Where *David* also built an Altar, 1 *Chron.* 21. 22. And where *Solomon* built a Temple unto the Lord, 2 *Chron.* 3. 1. was a typical Revelation of Christ to be sacrificed in the same place for our Reconciliation with God; which some of the Jewish Rabbies themselves, (saith *Maym*) have observed: saying, *Our wise men have say, that Adam was created out of the place of his atonement.* The raising up of *Jonah* from the dead, who is conceived by some of the Ancients to be the widows son of *Zarephath* who was raised by *Elijah*, 1 *King.* 17. And the swallowing of the same *Jonah* by the Whale, with his deliverance out of the belly of that fish after three daies and three nights; was a præsignification of Christs Christs Resurrection for us on the third day. All the sacrifices for sin under the Law, were as so many ocular Revelations of great sacrifice of Gods Son offered up on the Altar of the Crosse. And so their difference of meats, and drinks, and divers washings; their new Moons, and Sabbaths were shadows of things to come, the body whereof is Christ, *Col.* 2. 16, 17. All these were as so many mystical Revelations or shadowes of Christ the Son of righteousness, as so many præsignifications of Christ, who is the truth, and in whom all these several waies of divine Revelation both ordinary, and extraordinary were compleated.

Maym. in Mish. book 8. Treat. of the Temp.

Mat. 12. 40.

Heb. 9. 9, 10, &c.

CHAP. V.

of their Schooles of the Prophets.

1. **F**OR the better enfitting of persons both in an ordinary way to interpret the Law of God: as also to be capable of extraordinary, and immediate Revelations upon extraordinary occasions; as also for the propagation of learning, and encrease of wisdom in order hereunto: there were divers Colledges, and Schooles of the Prophets in several places

places of the land of Israel, the portion of Gods inheritance erected.

And although it be not positively in holy writ affirmed, that in such or such a place, there was a Colledge or School, where the gift of Propheſie was ſtudied for (which is the objection of the preſent pretendes to *immediate Revelation*) yet is it clearly enough implied in many places, and by the currant of all interpreters of holy Scriptures; by many Chorographers, and other learned perſons, who have deſcribed unto us the cuſtoms and manners of the Hebrewes, and this from the Hebrew Doctours themſelves, who beſt knew the ſtate of their own Common-wealth, 'tis ſufficiently, and fully evidenced unto us.

To inſtance in ſome places, and paſſages of holy Scripture, from whence both the being, and ſome orders alſo of theſe Colledges are obſerved.

We read Joſh. 15. 15. of the city of *Kiriath-sepher*, which being interpreted is *civitas literarum*, the *City of Learning*; for here ſaith *Adrichomius* there was an Academy.

And in Judg. 7. 1. of the hill *Moreh*, which is by interpretation the *hill of the Teacher*, receiving its denomination from the School there erected.

In 1 Sam. 10. 5. 10. we read of the *hill of God*, ſo call'd from the Prophets of the Lord who had there their *Schools*, and the company of Prophets here mentioned, as alſo 1 Sam. 19. 20. were *Students in thoſe waies of learning which enſured them for the gift of Propheſie*: And that theſe Prophets propheſied not by *immediate Revelation* (as our preſent Enthuſiaſts affirm) is manifeſt, in that *Samuel*, ſaith the Text, was ſtanding as appointed over them. Had they been immediately taught by God, why was *Samuel* appointed to be their guide and Teacher? And whereas 'tis further ſaid, *The Spirit of God was upon the meſſengers of Saul, and they alſo Propheſied*: The meaning is no other, but that God by his holy Spirit, ſo changed their mindes that they did not now ſo much think of apprehending *David*, (who was fled to this colledge as to a Sanctuary, and place of refuge) as to hear and diſcourſe with the Prophets of the Lord; and accordingly they put
off

Studioſorum operam Propheſtiantium,
Junius in loc.

Prophetabant.
i.e. propheſtico
more agebant,
Jun.

off their military habit, and behaved themselves after the manner of the Prophets, quite forgetting to seise upon *David*, which was the errand they came about. And thus *Saul* himself is said to prophesie as well as his messengers, vers. 24.

The sons of the Prophets mentioned to be at Bethel, 2 King. 2. 3. and at *Jericho*, vers. 5. at *Naioth*, and many other places do appear to be no other but students of several Colledges in such several places. *Huldah* the Prophetesse is said to dwell in a Colledge in *Hierusalem*, 2 King. 22. 14. And in this city alone there were no lesse then 200 Colledges and Schooles. *The Master and the Scholar* mentioned *Mal.* 2. 12. And *the Schoole of one Tyrannus*, *Act.* 19. 9. with several more particular intimations are evident testimonies of these Schooles.

We read *Psal.* 84. 7. *They go from strength to strength*: interpreted by the Hebrews themselves, who best knew their own customes, to be a kinde of promotion or degree, in removing from their *Sanctuary* to their *School*: For in their *Sanctuary* and *Synagogues*, points of Divinity were more plainly delivered, their teachings there being *ad populum*: But in their *Schools* deep points were handled, and more exactly, and profoundly discussed, their teachings there being *ad clerum*: So that 'twas a degree to be removed from the *Teaching of the Sanctuary* to that of the *Schoole*. chald. paraph.

There were three Degrees in these Schooles. 1. *Scholars*, Disciples, or Juniors. 2. *Proficients*, who were by imposition of hands made *Graduates*, and thereby companions to the Rabbi: which ceremony of imposing hands they used in imitation of *Moses* to *Joshua*, *Numb.* 27. 18. 3. *Rabbies* such as were worthy to teach others. The name Rabbi being derived from the Heb. רב *Multiplacatus fuit*: such a one whom the Greeks style πρὸς διδάσκαλος, A Master or Doctor eminently gifted with variety of knowledge. Goodw. antiq. upon the title Rabbi.

The Scholars sate upon the ground at the feet of their Teachers: *St. Paul* was brought up at the feet of *Gamaliel*, *Act.* 22. 3. *Mary* sate at *Jesus* feet, and heard his word, *Luk.* 10. 39. *The Graduates*, or companions sate upon benches,

somewhat higher: And the Rabbies in elevated reserved *chaires*, which are those *chief seats in the Synagogues*, the *Scribes*, and *Pharisees* so much affected, Mat. 23. 6.

The chief Prophets, or Heads of these Colledges, were not only termed *Rabbies*, or *Masters*, but also *Fathers*: and the *Scholars* or *Students* the *Sons*, and *children of the Prophets*, whereunto that saying of our Lord alludes: *Wisdom is justified of her children*, Mat. 11. 19. *Elisha* cryed to *Elijah*, *My Father*, *My Father*, 2 King. 2. 12. The Targum upon the place reads *Rabbi*, *Rabbi*, my *Master*, my *Master*, or my teaching *Father*: which by the wise man, are styl'd the *Masters of the Assemblies*, Eccl. 12. 11.

CHAP. VI.

Of being called Master.

1. **G**REAT was the pride and ambition of the *Teachers of Israel* in the daies of our Saviour, both in affecting of the chief Seats, or *Doctors Chair* in their *Synagogues*, and *Schools*, and also the title of *Rabbi*, *Master* or *Father*: which was the cause of those sharp reproofs, Mat. 23. 6. &c. *They love the uppermost rooms at Feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi*: whereupon he infers these prohibitions, vers. 8, &c. *But be not ye called Rabbi, for one is your Master, even Christ; and call no man Father upon earth, for one is your Father which is in heaven; and be not ye called Masters, for one is your Master, even Christ.*

2. The true meaning of which prohibitions is worthy examination, because some weak and unlearned persons falsely conclude from hence, that 'tis unlawful to be called *Master*, or to mount the pulpit to preach, which they call the *uppermost room in the Synagogue*.

And the first for the proof of the *negative*, That 'tis not unlawful, nor a transgression of Christs command in this place,

place, to be called *Master*, doth appear. 1. Because then 'twere unlawfull also to call any man *Father*, for both titles are here prohibited upon the same ground. 2. These titles are used by the holy Ghost in other places of Scripture, both *bodily Fathers*, Eph. 6. 2. 4. And *ghostly Fathers*, also, or the fathers of our souls, 1 Cor. 4. 15. 2 Cor. 12. 14. Both *civil Masters*, Eph. 6. 5. and *Ecclesiastical Masters*, Eccl. 12. 11. The Disciples of *John* stiled him *Rabbi* or *Master*, *Joh.* 3. 16. and so they styl'd *Christ*, *Joh.* 1. 38. And 3. 'Tis not a fault either to affect the wisdom and learning of a *Rabbi*, or *Master* in Israel. Nor, 2. is it a fault being endued with wisdom and abilities of knowledge to be apt and desirous to teach others. Neither, 3. is it lawfull for this end, to mount the pulpit or highest place in the Church for the more convenience of being heard. Nor 4. is it a fault to assume the title of *Master* or *Doctor*, for the gaining of the greater credit and authority to the doctrine delivered: If we go no further then this, both the uppermost seat in the

Synagogue, or the Pulpit; and the title of *Master* also, are not only lawfull, but in these respects desirable: Because

1. Every good, and profitable Teacher, ought to desire, and seek those things which help to make his doctrine effectual and taking. 2. Every Minister of *Christ* is properly called *Master*, ex consortio veri magistri, &c. as the under-master, or usher unto *Christ*, and as he is *Christ's* messenger, and accordingly to be reverenc'd, and respected, out of that reverence and respect we owe to that great *Master* and *Doctor* of his Church, whose minister and messenger he is.

But then in the second place as to the affirmative, these commands of *Christ* are transgressed three waies.

1. When out of pride and ambition, the place and title of *Master*, or Teacher is affected: They love, saith the text, to be called of men *Rabbi*: where not the title, but the love, or ambitious affection of it is reprov'd: to affect the name more.

Si desideretur nomen & auctoritas magisterii ad hoc, quod scientia jam habita aliqui melius possit uri, non est malum, sed bonum: quia boni Doctores debet querere illa quae faciunt ad efficaciam doctrinae suae. Gloss. ord. in loc.

Magistri: ex consortio veri magistri, tanquam nuntii ejus & pro reverentia ejus a quo mittuntur, honorantur, Lyr. in loc.

Desiderare scientiam vel actum docendi non est malum, sed desiderare nomen hoc est malum, & precatum superbia, Ibid.

more then the thing; the place, more then the charge; the *title*, more then the duty of a *Master* or *Teacher*: is one way, whereby all these divine prohibitions are transgressed.

2. To give up our faith, and obedience to the sole will, and command of any *Rabbi* or humane *Doctor* whatsoever, any further then the word and doctrine of God the Father doth warrant, and direct us, is a breach of this particular prohibition, *Call no man Father upon earth, for one is your Father which is in heaven.*

3. Now that the *Messias* was exhibited, to look upon any other save *Christ* alone, as the great Prophet of the Lord and *Doctor* of his Church, is a transgression of both these particular commands: *Be not ye called Rabbi, for one is your Master, even Christ. Neither be ye called Master, for one is your Master, even Christ.* All *Masters* of Scholars, were how become learners of *Christ*; And the *Apostles* themselves to whom these commands were directed, though under *Christ* they were the greatest *Masters* or *Teachers* of all the world, neverthelesse were the *Disciples*, or Scholars of *Christ*, and in this respect not to be called *Masters*, i. e. not thieftly, primarily, and principally, but secondarily, and instrumentally only.

CHAP. VII.

That all Revelation is compleated in Christ and his Apostles.

1. **W**Hen amongst the Jewes, their latter Prophets *Haggai*, *Zachary*, and *Malachy* were dead, *The holy Ghost went up*, say the Hebrew Doctors, and departed from *Israel*, i. e. All extraordinary waies of divine Revelation had an end, save only the voice from heaven. And this was a prologue, or praesignification of the coming of the true voice from heaven, or rather of the eternal Word himself, in whom all

all immediate Revelations, and voices from heaven were to cease, as having in him, their perfection and accomplishment.

2. All the Law, and the Prophets prophesied untill John, Mat. 11. 13. i. e. The Law, and the Prophets spake of Christ to come. The Law in types, and figures, the Prophets in predictions, and promises. And this was all the light the Church enjoyed until John came: and he more clearly pointed out the Messias already come in the flesh, saying, *This is he*, Joh. 1. 15. and behold the Lamb of God, vers. 29. The types and figurative services of the Law, were as so many dumb shews, and the predictions of the Prophets as so many inarticulate sounds of the word Christ. But John was *vox verbi* the very voice of the Word: that's his style, Mat. 3. 3. *The voice of one crying in the wilderness*. The Law, and the Prophets, were as dim glimmering tapers; but John was a burning, and a shining light, Joh. 5. 35. And this because he was nearest unto Christ the Sun of righteousness, and fountain of all divine illuminations, from whom all the Prophets derive their light, as the Moon and the Stars do from the body of the Sun, which is the fountain of light material.

3. And as the light of the Moon, and of the Stars, gives way to the light of the Sun, when it arises: so the light of the Law, and of the Prophets gave way unto Christ, when he who is the Light of the world appeared: we read therefore that in the transfiguration of Christ upon the mount, *Moses and Elias appeared to him*, Mat. 17. 3. *Moses* for the Law, and *Elias* for the Prophets, acknowledging their Oracles to be completed in Christ, which was ratified by a voice from heaven, vers. 5. *This is my beloved Son, hear him*.

Moses & Elias significantes legis, & prophetarum oracula in Domino completæ. Gloriæ ord.

4. Not that the Law and the Prophets are by or in Christ abolished, but completed, and perfected rather: Christ is the end of the Law, Rom. 10. 4. but 'tis *finis proficiens, non interficiens*, saith the Father, not the end to abolish, but to finish and perfect the Law, & sic proficiendo confirmare, and so by completing the Law, to establish it as a standing Rule of righteousness to all posterity. To think therefore that Christ hath made void the Law is a great sin, Christ himself having forbidden us to harbour any such thought, or erroneous opinion

Aug.

Mat. 5. 17.

nion of him, Mat. 5. 17. *Think not that I came to destroy the Law, or the Prophets. I came not to destroy, but to fulfil, the word is πληρῶσαι, to fill up: and signifies not only Christs personal perfect obedience to the Law: but also the filling up, with his clear, and full light of Revelation, what was wanting, or but obscurely revealed by the Law, and the Prophets.*

5. Nor is it here unworthy observation, that as that *material light*, which is displayed from the body of the Sun ariseth by degrees, and shineth more and more unto the perfect day: For 1. the *day breaks*, wherein there is more night then day; 2. The *day dawns*, when 'tis not yet fully nor clearly day; 3. The *light is diffused through the air*, and the beams are spread upon the mountains, but yet the Sun is under the Horizon; 4. *The Sun appears upon the earth*, and rises by degrees till it mount up to the vertical point: even so hath the *light of divine Truth been revealed* from heaven to the Church of God: 1. 'Twas but a dark, obscure, and glimmering light in the first period of time from *Adam to Moses*; 2. 'Twas more *lightsome*, but yet not clear, and full upon the promulgation of the *Law*. 3. It increased still upon the rising of the *Prophets*, as so many *Luminaries* in the Church: by whom line after line, and precept after precept, as so many beams of the increasing light of *divine Revelation* were displayed; till 4. *The day of the Lord came*, and the *Sun of righteousness* appeared upon the earth. So that as time grew up, so did the *Revelation of Gods will*, and when *Fulness of Time was come*, we received a fulness of *divine revelation*, from him in whom all fulness dwells, Col. 1. 19. *When fulness of time was come, God sent his Son*, Gal. 4. 4.

6. So that notwithstanding all the several waies, and manners of *divine Revelation* both *mediate*, and *immediate* before remembred: yet the word comparatively was still as *'twere* benighted with ignorance, untill Christ appeared to give light to them that sat in darkness, and in the shadow of death, and to guide our feet in the way of peace, Luk. 1. 79. Hence Christ is termed the *morning Star*, Numb. 24. 17. and the day-

day-spring from on high, Luk. 1. 78. And the light of his Revelations, the dawning of the day: and the illumination of our souls therewith, the rising of the Day-star in our hearts, 2 Pet. 1. 20.

7. The great difference betwixt the light of divine Revelation by the Law, and the Prophets in the Old Testament, and by the Gospel of Christ in the New Testament, is in four respects observable from Heb. 1. 1. God who at sundry times and in divers manners spake in time past to our fathers: hath in these last daies spoken unto us by his Son.

1. God revealed himself to the Patriarchs, and prophets of old, at sundry times: the word is *παιδαγωγός*, i. e. in sundry parts, now a piece, and then a piece of divine Truth, as seemed best to his divine wisdom: But to us under the Gospel, he hath revealed himself entirely, fully, and wholly by his Son: For it pleased God that in him should all fulness dwell: Col. 1. 19. and of his fulness we all receive: in whom are hid all the treasures of wisdom and knowledge, Col. 2. 3.

2. God spake to them of old in divers manners: By Dreams, Visions, Angels, Voices, &c. but to us under the Gospel uniformly, and without variation, by Christ, and his Ministers, which is one respect amongst others, why the Priesthood of Christ is said to be unchangeable, and eternal: and this manifests the imperfection of their light of old, and the perfection of ours now: as there are variety of lights for the night, and these lights also are changeable in their courses: but one Sun only for the light of the day, which is the light too that changeth not.

3. God spake to them of old by his Prophets, who were but meer men: but to us, by his Son, who is God as well as man. And herein is that Prophecie accomplished, Isa. 54. 13. And all thy children shall be taught of the Lord: A text which is too much abused, and wrested to patronize new Revelations, and an immediate teaching from God, without the ministry of man: whereas the Prophecie was fulfilled in the person of Christ, and by Christ himself 'tis applied to himself, Joh. 6. 45. So that we are all taught of God, in that we

have the Doctrine or Teaching of *Christ*, who is God : whose *Doctrine* is therefore termed a *Gospel*, i. e. *The Speech of God*.

Calci, in Heb.
1. 1.

4. God spake to our Fathers *πάλαι*, of old ; which implies some new way of speaking to follow : But to us *ἐν ἡμέραις ταύταις*, in these last daies, to denote that this is his last way of speaking by his Son : that we must not now expect any *new lights* or depend upon any *new Revelations* after this : So *Calvin* upon the words : *Hereby expressly declaring that God would not now adde Prophecies to Prophecies, and Revelation to Revelation, but that all parts of divine Teaching were so compleated in the Son of God, that this should be the last, and unchangeable testimony we should receive from God : whose heavenly Doctrine delivered unto us is therefore termed εὐαγγέλιον αἰώνιον an eternal Gospel, Rev. 14. 6.*

8. It were an opinion very much unworthy the *Wisdom*, *Power*, and *Goodness* of the great God of heaven, that he should send his only begotten Son into the world to *reveal*, and make known his will unto his people, himself expressing this to be the last time of his sending also : *But last of all he sent his Son*, Mat. 21. 37. And yet that his *Revelation* of himself should be still defective, and incomplete. Wherefore is *Christ* term'd the *Light of the world*, Joh. 1. 5 : and the *sun of Righteousness*, Mal. 4. 2. The *storehouse of wisdom* and *knowledge*, Col. 1. 19. The only mean of discovering unto us the knowledge of God, *without whom it is impossible to know God* : For no man hath seen God at any time, the only begotten Son which is in the bosome of the Father, he hath declared him, Joh. 1. 18. Wherefore is he termed the *Word of God*, and the *Wisdom of the Father*, the *Way*, the *Truth* and the *Life* : but by these and many more expressions besides these, to signifie unto us, that the knowledge of God, and of his holy will is so fully by *Christ* revealed, that here we must now fix, and not expect any further *Revelations* or *new Lights* to be discovered ? He looks beyond the Moon, that looks for *Revelations* beyond *Christ*, and what already stands upon record to be revealed by him.

There

Quia impossibile
erat Deum sine
Deo discere ;
ideo per verbum
suum docet ho-
mines scire
Deum. Iren. l.
4. c. 10.
Joh. 1.
1 Cor. I. 24.
Joh. 14. 6.

There is no need to be curious after knowledge, since the Revelation of Jesus Christ, saith Tertul. nor is there need of further search after Truth, since we have found the Gospel: where we believe in Christ, we desire not to believe any thing beyond this belief, for this we believe first of Christ, and his Gospel, that beyond this there is nothing ought to be believed.

9. The Apostles of Christ had the honour after him to receive by immediate Revelation, not any new Gospel, but the right understanding, firm remembrance, and powerful publication of the Gospel of Christ. All whose epistles and writings, are as so many Commentaries and illustrations of the Gospel, as the Prophets of old were of the Law: And as Moses and the Prophets compleat the old, so Christ, and his Apostles compleat the canon of the new Testament: which was ever received in all ages by the Church of Christ, as the Rule of Faith, and summary of divine Revelation. So Irenaeus, What the Prophets foretold, Christ hath perfected, and his Apostles have delivered, from whom the Church through the whole world dispersed receiving the same, hath delivered it to her sons, the true Members of the Church Catholick, all which must undoubtedly believe and professe with the rest of the family: we are built upon the foundation of the Prophets, and Apostles, Jesus Christ himself being the head corner stone, Eph. 2. 20.

And here it cannot be either impertinent, or unprofitable to observe in what respects sometimes Christ, and sometimes his Apostles, are said to be the foundation we are built upon.

1. Christ is called the Foundation, 1 Cor. 3. 11. Primarily as he is the fountain of all Revealed Truths, originally they flow from him, for no man hath seen the Father but the Son, and he to whom the Son hath revealed him.

The prophets and Apostles are the foundation too Secondly, from, and under Christ, as his Stewards, 1 Cor. 4. 1. Ambassadors, 2 Cor. 5. 20. Workmen together with, but under Christ, 2 Cor. 6. 1.

2. Christ is the Foundation as upon whose doctrine, and example, life and death the faith of the whole Church is settled, and their salvation fixed: for there is no other name under heaven in whom there is salvation but the name of Jesus, Act. 4. 12.

The Prophets and Apostles are the foundation ministerially as they are the Administrators of this faith, and salvation which is in Christ, the Prophets more obscurely, the Apostles more clearly delivering it unto us : Christ is as 'twere the acceptable year of the Lord, having his twelve Apostles as the twelve moneths, which compleat and fill up the year : Christ is Alpha and Omega, the beginning and end of all divine Revelation : the end of the Law, the beginning of the Gospel, the Supplement of the Prophets, and the whole Tenor of the Apostles preaching : even the corner stone in whom both Law and Gospel, Prophets and Apostles meet, or the centre in whom they are conjoynd.

And in this center we must fix our faith, having found Christ, as by his Prophets and Apostles he hath revealed himself unto us, we must seek no further ; He is the way, the truth, and the life : Let us not seek any new waies or new Truths, lest being misled by the Spirit of Error, we wander in the by-waies of death and ruine : The canon, or Rule of our faith, saith Tertullian, is one alone, immovable, and not possible to be better framed anew : And what Rule this is, he sheweth by rehearsing the Articles of the Christian Faith : and Irenaeus before his time : The Church though scattered through the whole world unto the uttermost borders of the earth, hath received from the Apostles, and their Disciples what to believe. The parts of which belief he also writeth, the same in substance with Tertullian, and thereupon infers, This Faith, the Church spread far and wide, preserveth as if one house did contain them, These things it equally embraceth, as though it had one common soul, one heart, and no more : It publisheth, teacheth, and delivereth these things with uniform consent, as if God had given it but one only tongue, whencanonicos libros wish to speak. He which amongst the Guides of the Church scripserunt, non is best able to speak uttereth no more then this, and lesse then this, the most simple doth not utter, i. e. when they make profession of their Faith.

And to conclude this second General, Our Faith, saith the Schoolman, depends and is grounded upon that divine Revelation, which those Prophets and Apostles received, which wrote the

Chen. Rec. l. 4.

Joh. 14. 6.

Tert. de viug.
veland.

Iren. advers.
Heres. l. 1, 2.
& 3.

Similiter n. fi-
des nostra Re-
velationis Apo-
stolis & Pro-
phetis facta qui
canticos libros
scripserunt, non
a. revelationi,
si qua fuit,
aliis doctores
facta. Aquin.

1 p. sum. q. 2.
Art. 8. ad 1.
cund.

the canonical books of holy Scripture, and not upon any other Revelation (if ever there were any such) received by any other learned, or holy persons whatsoever. *Non n. novis Revelationibus, nunc regitur, &c.* The Church is not now guided by any Revelations, but persists and perseveres in those things which the Prophets and Apostles have revealed, and delivered unto us, who were the Ministers of the word revealed.

CHAP. VIII.

of the necessity of learning as to the understanding of Gods revealed will in his word.

AS God hath graciously pleas'd in his holy Word to reveal The 2. Gene- himself unto us, so he hath commanded us to read, study, *ral.* and labour in this word, that the light of divine Revelation *Deut. 17. 19.* therein, may shine into our hearts and guide us in the sacred *1 Tim. 4. 13.* paths of life eternal. *Rev. 1. 3.*

But as unto every thing of price, and value there is art and skill required rightly to make use thereof: and also there are means and instruments fitted for the acquiring of this skill, so rightly to use this precious jewel of Gods holy Word for the illumination of our souls, there is much art and skill required: and this skill must be attained in the use of all those instruments, and helps which God hath for this end graciously afforded unto us: it being most agreeable to the wisdom and goodnesse of God, to work upon humane understanding by humane means and helps. And according as we are more or lesse industrious in the use of these means, God imparts a more or lesse treasure of understanding unto us. *2 Tim. 2. 15.*
1 Tim. 5. 17.

Not as if the holy Spirit of God could not without means communicate his gifts of wisdom, and open our understanding *Luk 24. 45.* to understand the Scriptures: But that ordinarily he doth not do this, but commands us not lazily to sit still, and wait upon his immediate Revelations, but to seek for knowledge, and search for wisdom as for hid treasures: and how shall we seek for it, but in.

in the use of those means, he hath fitted for this search? And these means are either *outward* or *inward*. The *outward* and *humane* helps are the *knowledge* and understanding of *tongues*, and *sciences*. The *inward* or *divine* means, are the *purity*, and *holiness*, of the hearts and life.

The first are necessary; as to the *formale externum*, to understand the *outward* letter of the word in its proper and genuine sense.

The second as to the *formale internum*, rightly to apply the word, according to the minde of the holy Spirit therein: And *experimentally* to feel those sacred truths accomplished in our selves.

As to the *former* whereupon this controversie depends, the knowledge of *tongues* and *languages*, *arts* and *sciences*; herewithall the holy Scripture doth *presuppose* those men to be furnished, that will dive into the secret and hidden mysteries therein contained; for all kindes of knowledge have their certain bounds and limits, and each of them presupposes many necessary things, learned in other sciences, before we can know the secrets of this; as the Art of *Rhetorick* presupposeth that of *Grammar*, and the knowledge of *things*, presupposeth the understanding of *words*: as the cabinet must be first opened before the jewel therein can be found out.

There is a threefold knowledge of things, *natural*, *moral*, and *divine*. By the first we are guided to live as *men*. By the second, as *reasonable men*, and members of a *civil society*. By the third, as *Christian men*, and parts of Christs body the Church. And each of these presupposes the other, as *moral* wisdom presupposes that which is *natural*, and *divine* wisdom presupposes *both*: to this end God hath endued us not only, 1. With *sense* to know the things that concern our present life and being; And 2. with *reason* to know what concerns our well being, in the peace, contentment, and happiness of the soul. But 3. He hath added also the *heavenly revelations* of his holy Word, whereby what *sense* and *reason* could never finde out, as conducive to eternal happiness, is made known unto us: And as *reason* doth imply, and presuppose a man to be endued with *sense*; so *Religion* and *divine*

Revelation

ἀν γὰρ ὁ νῦν
ἀπολείπει),
ὡς τὰ θ' ἢ
ὡς ἐν ἑα φθὰ
ναι, Phil. dc.
Mos.

Revelation presupposes as to be endued with sense and reason.

2. *Divinity*, which is the body of *divine Revelation*, is the *Art* of *arts*; and comprehends with it what ever other *Arts* do teach. And the holy Scriptures, the contents whereof are the precepts of this *Art*, both contains all kinds: of *knowledge* and relates to, all sorts of *truth both natural*, Eph. 3. 20. *Civil*, Rom. 13. 4. *Historical*, 2 Tim. 3. 8. *Foreign*, Tit. 1. 12. And consequently to the understanding thereof, the knowledge of such Truths are necessarily subservient to the *supernatural*, and divine assistance.

Humane Arts are the *Handmaids of Religion*, which they serve and wait upon as their *Queen* and *Sovereign*. And as great Persons are not approached unto, without the mediation of servants: and great Houses have their through-fare before you come to rooms of state: and great Cities have their suburbs, before you come to the high streets: So the great and sacred Body of Divinity is not approached unto ordinarily as she sits in the height and perfection of understanding, but by the mediation of her *Handmaids*, or through the several passages of *Tongues*, and *Sciences*.

3. Though many things in holy Scripture be plain and easie to be understood, without the help of much *learning* or *art*, yet there are also many things *obscure*, dark, and mysterious, which too many men for want of learning and sobriety do *misconfer*, pervert, and abuse to their own ruine, which is expressly affirmed both of St. Pauls Epistles, and of other Scriptures also, 2 Pet. 3. 16. As also in all his Epistles speaking in them of those things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest as they do also the other Scriptures unto their own destruction. In which (meaning St. Pauls Epistles) are some things hard. And the holy Ghost hath therefore left Gods word in many places *veiled* and *obscure*: saith St. August, 1. *Ne vilescat*, that we might not undervalue it. 2. *Ut exerceant*, to keep us in the exercise of prayers and meditations, studies and labours: for all kinde of knowledge, the more hardly it is attained, the more we esteem it, and the more also it doth feed

Non temere
à Spiritu Scto.
Scripturas effe-
ctivas, sed et id
magis, ut in
lescent: &
exerceant ut
pascant, Aug.

and nourish the soul, as making a deeper impression therein.

4. Such is the height, and sublime perfection of those holy mysteries in sacred Scripture contained, that vulgar and learned men have need of an interpreter, as Act. 8. 31. *Learned* *Guides* therefore God hath in all ages raised up, both *Prophets* under the Law, and under the Gospel, whom he hath appointed the *treasurers* of his knowledge and unlearning, in the sound and sincere *Explication* of holy Scripture, and *instructio* of his people.

5. The necessity and honour of humane learning as to the receiving and right understanding of *Divine Revelations* doth appear from the necessity for a *wise* *first Patriarch* of the world, who honoured with *consecrated* *Arche*, and invested with the sacred office of the *Priesthood*, were all of them *learned men*, either for *sound* or for *use* by the God of wisdom and knowledge when he spake unto them.

Adam as the first man, so the first to whom God revealed himself, and first *Priest* or *People* of the Lord; was also a *wise* in *Philosophy*, nor ignorant of any part of what we call *humane learning*: he knew undoubtedly the *nature*, *properties*, *virtues*, *effects*, and *working* of all creatures: and therefore God permitted him to give them names according to their nature, Gen. 2. 19. 20. And one of the great uses *Lord God* forced every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof: and Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field.

Isa. adiq. 1.1.

1.4.

Such the *Principle* of right and justice was much given to the study of *wisdom* and *science*, both he and his sons: and his one reason remembered by *Joseph*, why God blessed him, and whose sister *Rachael* of the world will so long a life, that they might bring to some perfection their studies of *mineral*, *botany*, and *invention* of *profitable* *inventions*, as *Astronomy*, *Geography*, &c. *Abraham* the father of the faithful man a *wise* man and very eloquent and of a *quitting* *judgment*, faith the same student of him, He hath learned himself, and taught his son, the knowledge

Gen. cap. 3.

ledge of the true God; which he learned by study and contemplation of Gods works by observing the Sea and the land, the Sun, the moon, and the Stars: Whereupon the Caldeans confining against him being warned of God he came into the land of Chanaan. Philo de Ab. The Egyptians & Chaldeans were A man much skil'd in natural Philosophy.

Moses, who of all persons is said to have the nearest and most immediate converse with God, and was honoured as Gods instrument for the publication of his own Lawes: was learned in all the learning of the Egyptians, Act. 7. 22. And Philo brings him in embracing all such to the study of Philosophy who desire to enrich their minds with true knowledge and wisdom.

Daniel who was greatly beloved of God, and honoured with manifold visions, and revelations, was bred up and well skil'd in the Learning, and Tongue of the Chaldeans. And generally all the Prophets of the Law both ordinary and extraordinary, some few excepted, were bred up in the Schools of the Prophets. The Hebrews themselves say, that where the holy Scripture addes to the name of a Prophet, the name of his father, that such a one was alwaies the son of a Prophet, as Isaiah the son of Amos, Moses the son of Amram &c. but with all confesse that when the Prophet is named, and not his father, that such a one was a Prophet, but not the son of a Prophet.

When Samuel had anointed Saul King over Israel, and the Lord gave him another heart, 1 Sam. 10. 9. so that he prophesied according to the word of Samuel amongst the rest of the Prophets, vers. 10. The people were astonished heret, as a thing unusual, and extraordinary, that any one should prophesy, who was not the son of a Prophet, therefore one demanding of another, *but who is their father?* vers. 12. which being not known, it grew into a proverb. Is Saul also amongst the Prophets?

6. The great necessity of learning and learned men will appear, if we will consider how in all ages they have been what Cyril of Alexandria styles them, *Sanctior, mystagogos, pulchritudine intelligentia resplendescens tanquam propugnacula, &c.* Such as stand against Sects like Bulwarks: and are the Rescuers

of Truth from the captivity of Hereticks, and the bold intrusions of their fallacies and deceptions. The multitude of the wise, is the wealth of the world, saith the wisest of men, Wild. 6, 24. Both Religion, and the true use of Reason, both Church and Commonwealth, Law, and Gospel, all Sciences both Civil and Ecclesiastick, are upheld and maintained in peace and prosperity by the bands and bonds of learned men, and power of learning. And the more any people or nation are estranged from the knowledge of liberal arts and sciences, the further they are off from that dignity, whereby men do excell beasts, and irrational creatures. The end of learning, being no other but the rectifying of depraved Reason, the strengthening of the weakned judgement, and the clearing of that eye of the soul, the understanding, whereby man is stamp't to the image of the most understanding and all knowing God.

And when the natural light of the soul is thus cleared by learning, the loves and manners of men are thereby raised to the perfection of virtue, and civility of conversation, beyond the rudeness of savages, and beasts.

Ex quo intelligimus, quando doctrina non fuerit in Ecclesia, perire pudicitiam, castitatem mori, et omnes adire vitiositates, Hier. in loc.

Didicisse scilicet, ut ait, non sunt mores, nec sunt esse scilicet.

The Prophet Amos threatening a famine of the word, ch. 8. rrr. adds ver. 13. In that day shall the fair virgins, and young men faint for thirst, meaning not a corporal, but a spiritual thirst. The Hebrews, *Chash Hira*, interpret the signifying to be their Synagogues, and Schools of learning, and the young men to be the choice Doctors, and Masters of Israel, for this word *Hira* signifies both. And when these shall faint, and fail, and learned teaching cease in the Church, then chastity, purity, and integrity shall perish, and all virtues shall decay amongst men.

The great necessity of learning and learning men have been what God himself could best how in this age they have been what God of himself has given them, and what they have made of it.

CHAP.

Such as stand against Gods like the Highway, and are the Reckoners

CHAP. IX.

Same singular Objections against Universities, and humane learning considered.

Learning and knowledge, knows no other enemies but the ignorant and unlearned; And 'tis ever the nature of Pride, and an essential property of Heresicks, to decry and seemingly to condemn those *arts*, whereof themselves are denture: they are thus characterized by *S. Jude* ver. 10. But these speak evil of those things which they know not: and for no other reason but to exalt themselves above those, who have that knowledge which they want; upon this very ground, many now a daies cry down Universities and humane learning; and why? only that they may lift up themselves above their brethren, upon the saped wings of counterfeit Revelations, who so much nag, and fall below, near in the way of *superstition*, understanding and wisdom. And to support this destructive principle of pride, they want not some seemingly probable arguments.

The *guarantee* of *all* *humanities* against Colleges, and humane learning, and all studying for the knowledge of God revealed truth in his words is drawn from the examples of *Elise* called from the plow, and *Amos* who was an herdsman in the Old Testament: And the Apostles, who were unlearned simple fishermen in the New.

For answer whereunto, consider that the calling of these persons was not only extraordinary, but *unusual* and *unusual*; For usually all the Prophets of the Lord both ordinary, and extraordinary were bred up in the schools of the prophets, as hath been already intimated: so that this is no warrant for any *superstition*, *heretic*, *fanatic*, or other ordinary person whatsoever to hope, or wait for the like call.

2. There is a great difference between *Elise* the ploughman,

Object. 1.

Ans.

man, and Eliza the Prophet; betwixt Peter a Fisherman, and St. Peter an Apostle; every extraordinary calling from God is both confirmed by miracles, and accompanied also with extraordinary gifts, to execute the duties of this calling, it being as easie with God, when he pleases to make men learned as to finde them so.

And to descend to particulars,

1. *Eliza*, though he was at the first called from the plough, yet was he so instructed by the Prophet *Elisha*, and upon his prayers so extraordinarily endued with the spiritual gifts of wisdom and knowledge, that he became Master of one of the Schools of the Prophets, whose College was so full, that the Students desired him to have it enlarged, 2 King. 6. 1. And 'twas one of his own College, no stranger, or illiterate person, that he sent upon the Lords message, to anoint Jehu King over Israel, 2 King. 9. 1.

2. *Amos* indeed professed of himself Amos 7. 14. I was no Prophet, neither was I a Prophet for, but I was an Herdsman, and keeper of Sheeps flocks, and he Lord said unto me, Go, and prophesy to the people. But then this is noted withall as a thing singular and rare, that such a one should be called a Prophet, who was not the Son of a prophet, nor bred up in their Schools, whereby he might be enfitted for so great a calling. And undoubtedly the miracle of this Prophet would soon have been hope, and severe punishments inflicted on him for presuming to prophesy in the name of the Lord, had he not by miracles, or some infallible signs, proved his calling to be extraordinary, and divine. And although no miracle be recorded for the confirmation of this Prophets extraordinary calling; yet of *Eliza* who was called from the plough, we read, that he made Iron to swim, raised the dead, regenerated the secret counsellors of the King of Syria, being many miles distant. And of the Apostles that they shoke devils long ways back of themselves. Therefore any of these persons who pretend to immediate Revelation, and consequently to be extraordinarily called to preach the Gospel, can confirm the same by any such miracle, 'twould be a very great sin against the good Spirit of God, to deny that he were in them of a truth:

but

but since this they cannot do, they speak not with *ingenu-
ity*, but against them rather; they cure no diseases, but increase
them the more, those especially of melancholy, frenzy, &c.
you may know their disciples by their pale complexions, lean
cheeks, wide distorted looks: In a word, since they pre-
tend to *extraordinary matters*, and yet can by no *extraordina-
ry means*, or miracle confirm the same, 'tis too evident, that
their pretended *Revelations* are the *delusions* of their own
hearts, and not the *inspirations* of the Spirit of truth.

3. For the *Apostles* of Christ, though they were but ig-
norant and *unlearned* persons, when first called out through
the *instructions* of Christ himself in person for three years to-
gether, and the *extraordinary inspirations* of his holy Spirit,
they were afterwards endued with the gifts of *learning* both
divine and *humane*: whereof the very appearances of the ho-
ly Ghost descending upon them may put us in mind, *as*
tongues, enabling them to understand, and speak all languages.

2. In *eleven Tongues*, enduing them with the Art of *Rhetor-
ical* elocution, and *Logical* Analyse, to divide, distinguish, and
refine Gods word into its proper parts and portions.

3. In *five Tongues*, that by the knowledge of things both
natural and *moral*, they might *illustrate* clear and make ma-
nifest things *divine*: All which parts of *learning* evidently
appear, both in their Sermons, and Epistles included in the
sacred canon of Scripture, and those also that stand upon
record in other Ecclesiastical writings.

Such persons then as from the example of the *Apostles*,
pretend to the knowledge of Gods will, by *immediate Re-
velation*, must also be assur'd, that they have the gifts of *learn-
ing* by *immediate inspiration* also: For *Learning* and *Religion*
are two inseparable twins, no rude and illiterate Ignora-
mo's, being capable which they so continue, of the sublime
and celestial mysteries of godliness.

And undauntedly it had been a very unsupporting thing, that
the *Apostles* of Christ at first, or any of his *disciples* since,
should be an ignorant and illiterate generation: Since our *Greg. in 1. Kin.*
Redeemer himself (as a Father observes) *as he is the Word of*
the eternal Father, so he is the Master of all Arts and Sciences: He

professes himself to have received the Tongue of the Learned, *Mal. 2. 4.* And therefore 'tis not to be neglected by any of his members, much less of his Ministers. And they to whom learning is offensive, wherewithall Christ himself was enriched to them; This is become a stumbling block and a stone of offence: For Christ cannot be against himself, neither can any true member of Christ either be against what was eminent in him, or against those gifts that were bestowed by him. He gave the gifts of Tongues and Sciences, and he both will own them, and likes require them. For as under the Law, a lame and a blinde sacrifice was hateful unto God; so both under Law and Gospel he requires that the Priest, and Prophet, which are the portion of his inheritance, should be sound, and seeing persons, neither lame through negligence, nor blinde through ignorance: but such whose lips preserve knowledge, and also labour in the Word and Doctrine. Such who study to *shew themselves approved, and are thereby rewarded with a very good work.*

Mal. 2. 7.

1 Tim. 5. 17.

2 Tim. 2. 15.

3 Tim. 3. 17.

Object. 2.

But do not we hear many unlearned men preach the Words, expound Scriptures, and the most difficult parts of them, even hard Prophecies, and the mystical Revelation is self, and shew to the great liking and almost admiration of the hearers? Do not we hear them dispute with their Ministers, and write books against all that oppose them, and shall we yet doubt of their inspiration, and the usefulness of humane learning, since these persons can do all this without it?

Answer.

'Tis most true, that such like things as these are performed by unlearned men, and make a great noise in the world, and bear sway with the vulgar very much: but when these Sermons, discourses, and books come to the scanning of judicious ears, and such who have the gift of discerning spirits, all their preachments prove but unprofitable prattle, if not profanations of Gods holy word: Their discourses of Religion unreasonable, and endlesse brabbles, and their books fraught with impertinencies, railings, and lies: For the sin of their mouth, and the words of their lips, they shall be taken to their pride, for why their preaching was cursing and lies, *Pl. 59. 12.*

But

But do not we hear many good things come from them, and many sweet truths, to the great consentment, and edification of the hearers? Object. 3.

There are many sentences and sayings in holy Scripture, and other good English books, which are so plain and convincing, that they cannot be wrested, or perverted: but when these come to be formed into a Sermon, or into a continued discourse by rude and ~~illiterate~~ persons, they are generally so ~~disorderly~~ and ~~confusely~~ delivered, so ~~main~~ and obscur'd by insignificant, impertinent and erroneous expressions, which like dirt or poyson intermixt with wholesome food, doth choak, and kill, rather then nourish and edifie the souls of the hearers. The word of God, which is the sword of the Spirit, in the mouth of an ignorant ~~blind~~ zealot is like a sword in a mad mans hand, wherewith he wounds both himself and others for want of judgement to use it aright: or as an unskilful Physitian, though he have very good books of Physick, and excellent physical receipts, if yet he do not fully understand these books, and the nature and working of these receipts, and the several tempers withal to whom severally they are appliable, he shall more often kill then cure his Patients: Even so it is with the unskilful Physitians of the soul, when they understand not the holy Word of God aright, nor yet ~~how, where, when, and to whom~~ the several divine receipts therein are appliable, they convert the soul-saving Physick thereof to a soul-killing poyson: And the Word which is in it self the fountain of holy truths, becomes through the misunderstanding and misapplication of ignorant interpreters, and deceitful workers, the nursery of Heresies and errors. And as in natural things, *corruptio optimi est pessima*, The best things corrupted are of all corruptions the worst: so in supernatural and divine mysteries, when the word of Truth it self is corrupted, and deceitfully handled by ignorant, and misguided persons, there is nothing more baneful to the truth of Religion, nor to the souls of men, whereof true Religion is the Physitian and Guide.

Object. 4.

But hath not God expressly and plainly told us in his holy Word, that he makes choice of such whom you call ignorant, and illiterate persons, to be the instruments of his grace, and salvation unto men? as Mat. 11. 25. I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise, and prudent, and hast revealed them unto babes: and 1 Cor. 1. 26. Not many wise men after the flesh, &c.

Answer.

1. With all thankfulness and devotion of soul we acknowledge Gods infinite goodness and wisdom in the choice of Apostles, and first preachers of the Gospel, *Non sapientes Ambrosij Luc. 6. &c. Ne traduxisse prudentia, ne redemisse divitiis, ne potentia nobilitatisq; autoritate traxisse aliquos videretur*: 1. Not many wise, lest any might seem to have been inveigled, and seduc't to Christianity by the inticing words of mans wisdom. 2. Not many Rich, lest our redemption might seem to be purchased with gold or silver; or that worldly gain should become the motive to godliness. 3. Not many Noble, lest the authority of earthly powers, and dignities, rather than the authority of Christ, and the convincing power of his truth, might seem the allurements of our conversion: therefore God hath chosen the foolish — even *Fisbermen* to confound the *Philosophers*; *Publicans*, and sinners to reprove the most rigid *Stoicks*, and morally vertuous; poor, weak, and unarmed men to make conquest of all nations, to dissolve the armed powers of the world, and without any carnall weapons to be mighty through God, for the pulling down of strong holds — that so all the world might acknowledge the work of grace and salvation in Christ, to be his Revelation, not mans invention, and that no flesh might glory in his presence, presuming to ascribe to his own power, wisdom, wealth, dignity, &c. what is the sole work of Gods grace and goodness.

2 Cor. 10. 4.

But 2. It doth not hence follow, that all vulgar and unlearned persons may understand, and expound the Scriptures as well as the wise and learned, for the reasons already alledged in answer to the first objection. And because further

ther under the notion of *babes, little ones, foolish, and weak things of the world*, is not meant so much the *ignorant* and *unlearned*, as the *meek, lowly, humble*, whom no spirit of pride and self-conceited knowledge, and holiness had puffed up: For it is not *ignorance* and want of *learning*, but *humility*, and *self-dejection*, that enfits the soul for the impressions of *Grace and Truth*. So that those *unlearned* persons who have so good an esteem of themselves, as to prefer their own sense and judgement in spiritual things, before that of the *learned*, and of their Teachers; cannot be of the number of those *babes and little ones* to whom the mysteries of Christ are revealed, but rather to be rankt amongst *those wise men after the flesh*, who are rejected.

Quid est parvos &c. elegit, i.e. non superbes, & elatos sed humiles, & mites, Aug.

But against humane learning we are admonisht to take heed of it as dangerous, Col. 2.8. Let no man spoyle you through Philosophy—

Object. 5.

The best things may be, and too commonly are corrupted and abused: the *holy Scriptures* themselves, which are given by *divine inspiration* for our guidance to eternal happiness, have been and daily are by Hereticks and Schismatics wrested to their own condemnation. And so it fares with *Philosophy* and all the parts of *humane learning*. 'Tis confessed, that many *Philosophers* opposed holy Christian Religion at the first, as contradictory to some of their false erroneous positions: and many Hereticks arose in the Church being seduced, and seducing others, with principles taken out of the heathenish *Pythagorean Philosophy*: from the knowledge whereof they were called *Gnosticks*: But true *Philosophy* is not therefore to be condemned because *Heathen Philosophers* held many false tenents, no more then true Religion is to be condemned, because some seduced professors thereof hold many Heretical and false opinions therein. And herein the necessary use of *Philosophy* is apparent, in that though many Heresies sprung from *Philosophy*, yet by *Philosophers* they *Erasm. in pre-* have been suppressed, and the truth maintained: witness *fat, ad Irenæ, Moses* skil'd in all the learning of the Egyptians, against *Jannes and Jambres*, with the rest of the Egyptian Magicians

Answer.

thousand Philosophers. And *S. Paul* by the help of his great learning and judgment, confuted the *Stoick Philosophers*, and *Epicureans*, and maintain'd the truth of *Christ's* resurrection, which they denied: witness also *Iustin Martyr* a *Philosopher*, maintaining the truth against that *Philosopher* and grand Heretick *Valentinus*: *St. Tertulliana* *Philosopher* against *Marcion* a *Philosopher*: *Origen* against *Celsus*: *Cyprius* against *Libanius*: *Prudentius* against *Symonides*: And many of the Fathers more by the help of *Philosophy* and *humane Learning*, confuted the false positions of *Heathen Philosophy*, and the many errors that from thence crop in, and insist'd the holy *Christian Religion*: So that 'tis not against *Philosophy* and *humane learning*, but the *abuse* is to the forging, and maintaining of false opinions, that the Apostles admonition, is directed.

Object. 6.

But against the present way of breeding up Ministers in Colledges, it is yet further objected by the Enthusiasts, that the very end of all such breeding, is merely to make a trade of the Ministry: that they may get livings and preferments in the world: The Scholars study for Benefices, and Tithes, and Degrees, and the Priests teach for hire, and the Prophets prophesie for money: thus the holy Ghost is bought, and sold, and the office of the Ministry it self being Simoniackal, is thereby unlawfull.

Ans.

'Tis confessed, That if Livings, and preferments were the only end of our studies and endeavours, either for, or in the work of the Ministry, it were iniquity in us: And although it cannot be denied, but that some persons amongst us are too much guilty of this iniquity, yet the guilt of some few, and their ambitious and covetous desires, do's neither first impeach the way of breeding in Colledges, and Schooles: nor yet secondly, any way impugn the use and necessity of the Ministerial office.

As to the first, not only under the *Lam*, the Prophets of the Lord, both ordinary and extraordinary, were generally such as were bred up in the Schooles of the Prophets, as before, but under the *Gospel*, we read of *Christ* himself, that

he

he had recourse unto the Temple, where he sate amongst the
Doctors, hearing them, and asking them questions, Luk. 2. 46. *Ex. mp. e. ius*
 not that he who was the wisdom of the Harbour had need of
 any instruction from men: but to give us an example by this
 generous act of condescension, first to hear and learn from
 them, whom God and publique order has plac'd over us, be-
 fore we presume to be the teachers of others: As in *tempo-*
ral and civil affairs, He to whom all things in heaven, and
 earth do bow and obey, was notwithstanding obedient to
 his parents, and to *Cæsar*; that he might be unto us a pa-
 tern of the like obediences: so in *spiritual and divine things,*
 He who is the fountain of wisdom and truth, vouchsafeth not
 withstanding to be taught by, learn from the Doctors of the
 Law, that he might be unto us an example to observe the
 same way of instruction, and breeding.

The example of *S. Paul* the great Apostle of the Gentiles
 bred up as the feet of Gamaliel, his *Divinity Lectures* for the
 space of seven years together, preached in the School of our *Tyrannus*, hath both warranted and exemplified the joynt use of
Philosophy and Divinity Lectures in our Colleges; and the
 useful combination of humane and divine learning, of humane
 Arts, and divine Theologie, Reason, and Religion, the one as
 the Handmaid, and the other as the Mistrisse, or rather the
 Queen of saving knowledge and wisdom.

As to the second, Those who either study to preach, or preach
 what they have studied, and learnt, out of ambitious and cove-
 tous desires only: as their intentions & desires are best known
 unto God the Judge of all, so to his just judgement 'tis our
 Christian duty to refer them: And herein 'tis to be heartily
 wished, that those pious and prudent directions of *S. Bernard*,
 right by all students, and preachers both be remembered and
 observed. *Necessesse est scire &c.* He that will study aright for
 knowledge, and rightly employ it, when he hath obtained it, it
 is necessary that he consider and observe 1. *A right end;*
 2. *A right order;* 3. *A right end in his studies; and spiritual*
labours. And, 1. *His observation aright order, in his studies is humi-*
litate scilicet in seipso in multis considerabile: ut coram se sublevari. 2. *A*
right end in his studies, when there is most earnestly laboured

B. vii. in can.
Serm. 36. ci-
lat. p. r. Th. Aq.
& Est. in 1. Cor.
8. i.

for which most tends to the inflaming of the soul with the celestial fire of holy charity. 3. He observes a right end in his studies, who studies not, either 1. out of curiosity, or 2. of vain-glory, or 3. for filthy lucre and preferment; or in a word, for any sordid and worldly ends, but only for the edification of himself and others. For, 1. there are some (saith the Father) who study to know, only that they may know: and this is a fantastick, and misbecoming curiosity. Others 2. study to know that they may be known, and taken notice of for learned, and knowing men: and this is pride and vain-glorious ostentation, against whom that satyrical last of the Poet is directed, Scire tuum nihil est, nisi te scire hoc sciat alter. Others 3. study to know, that they may make sale and gain of their knowledge; and this is filthy covetousness. Others 4. do study for knowledge and wisdom for their own edification in the most holy Faith: and this is prudence. And others 5. study for the edification of others: And this is Charity. Only the two last, (saith the Father) abuse not their knowledge, because for this end only they labour for knowledge, that they may know to do good, both to themselves and to others.

The necessity of learning as to the understanding of holy Scriptures, will further appear by induction of particulars.—

CHAP. X.

The several parts of Learning required to the understanding of the holy Scriptures.

I. **T**O the right understanding of the true and genuine sense of Gods holy Word, first, *The knowledge of Tongues and Languages is requisite.* For tongues are the gates of knowledge, or the doors to the house of wisdom: and as ordinarily no man enters a house but by the doors thereof; so no man, how piercing soever his understanding be, can enter the cabinet of divine mysteries contained in holy Scriptures, but by some insight in those languages wherein they were written.

written. For 'tis not enough to see these waters of life in their streams, except we see them also in their fountain, not only as they are severally and variously translated by men, but as they are the immediate dictates of the Spirit of God: for as waters are more clear in the fountain than in the stream, so the holy Scriptures appear more clear and intelligible in the *Original* and fountain Language, than as they are conveyed unto us in the stream of Translations into other languages.

2. The holy Scripture is full of Metaphors, and as *Hier. Multa dicuntur in sac. Script. utraque sententia, et omnia metaphora, si de alia in aliam lim-* observes, *When a Metaphor is transferred out of one Language into another, if it be done exactly, and to a word, it loses its proper emphasis, and the sense and fruitfulness thereof is stifled and choake.*

3. There is no Translation, how accurate soever, can in all words and phrases punctually agree with the *Original*: because there are but few words to be found in any language which have not divers significations.

II. *The knowledge of Geography, History, Arts, and monuments of antiquity.* For 1. The holy Scriptures being the Language of other Countreys, how shall they understand them, that know nothing of the *situation* of those countreys and places, or of their *rites* and *customs*, particular *idioms*, *phrases*, and *proverbial* speeches, which must needs seem strange, improper and insignificant to them, who know no more but the ordinary places, customs and expressions of their own nation?

2. The Scriptures are of all books in the world, the most ancient: now as times do alter and vary, so do the customs and constitutions, actions and affections, manners, and proverbial sayings of all people alter also: hence the 14. chapter of the 1 Cor. is so hard to be understood. Because those customs are so long since out of date. And this may seem to be one reason, why God in his wisdom, hath so often altered his waies of dispensation, and the revelation of his truth unto his Church: and 'tis the ground of that wise direction of the Father, *Distingue tempora & intelliguntur Scriptura*, he must warily distinguish, betwixt ancient and modern times, that will rightly understand the Scriptures.

III. The

III. The knowledge of Rhetorick, Logick, &c. by the help whereof we are enabled to take notice, 1. Of those tropes and figures, and metaphorical expressions, whereof the holy Scripture is full, to know what is properly, and what figuratively expressed, what is the literal, and what the mystical sense therein; what is delivered by way of History, and what by way of parable, and similitude; what by way of command, and what by way of counsel; to compare the more obscure, and dark places, with the more plain and perspicuous: the like saying in one place, with its like in another; and the differing and unlike, with its unlike and differing expression.

2. To observe the causes and grounds, the scope and drift of every saying, with the reasons, and arguments to enforce it, and warily to distinguish, betwixt the substance and circumstances of each command and admonition.

3. By way of Logical Analyse to open, divide, and resolve the holy Word into its proper parts, that each who hears and reads the same may know his own portion, and what particularly is applicable to him: An art which Timothy was commanded to study for: Study to shew thy self approved, a workman that needeth not to be ashamed, rightly dividing the word of truth, 1 Tim. 2. 15.

IV. The knowledge of natural causes, virtues, operations, and effects; which is the sum of Natural Philosophy. For, 1. The holy Scripture as well sets forth unto us the works of God, as his words, of command, admonition, &c. Witness the history of the creation, Gen. 1. which is in it self a little epitome of all natural Philosophy, and the admirable discourses of Gods works in the book of Job, and in the Psalmes of David, and many other places; and this because the works of God are, as the great Basil styles the world, *divinus noster theatrum*, the School of Gods knowledge; For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, Rom. 1. 20. The most wise God who hath revealed himself unto us in his works; as well as in his word, hath also used the one as a means to illustrate and clear the meaning of the other: so that in the word of God less forth his marvelous works,

Adoro scripturam
plenitudinem,
qua mihi factorem
manifestat,
& facta, Terr.
cont. Herm.

so by his *works*, and by similitudes and resemblances taken from his creatures, he teacheth us in his word, both the knowledge of himself, and of his holy will, touching the waies of his worship: witness the manifold commands and admonitions expressed under the notion of several creatures: *The Ox and the Ass, the Stork, the Crane, and the Swallow.* Isa. 1. 3.

To exemplifie but in one text, which is also a positive command of the Gospel, Mat. 10. 16. *Be ye therefore wise as Serpents, but innocent as Doves:* He then that knowes nothing of the nature of the *Serpent*, and of the *Dove*, how shall he understand the meaning or yeeld obedience to this command? And that very appearance of the holy Ghost in the shape of a *Dove* upon our Saviour, and in *winde and fire* upon his Apostles, implies the necessity of this price of *humane Learning*, to understand something of the properties of that creature, and of these elements, to understand aright the several qualifications of the holy Ghost. Mar. 3. 16. Act. 2. 2, 3.

V. *The knowledge of moral Philosophy*, for rightly to understand the nature, properties, &c. of moral vertues, must needs conduce exceedingly to the right understanding of the perfection and excellency of spiritual graces: the one being but the elevation and raising up of the other to an higher pitch of perfection. The *light of nature* being not extinguished, but made more clearly seeing, by the *light of Grace*. And the guidance of natural reason being not abolished, but rectified, perfected, and confirmed by the dictates, and commands of the holy Christian Faith. Therefore *Iustin Martyr* styles Philosophy (meaning I believe natural and moral Philosophy as subservient to Divinity). *The greatest possession and most acceptable unto God, as the means whereby we are brought to the knowledge of God, and of his holy will.* *Εἰς τὸ ὀρθὴν φιλοσοφία μόνον κτίσιμα ἐπιμαρτυροῦν τὸ θεῖον.* Just. Mart. Diol. cum Tryph.

Of the Analogy of Faith, and the Doctrine of the Church.

TO the right understanding of holy Scriptures 'tis further required, to know what sense and meaning the ancient Fathers, the learned and pious Doctors of the Church in all ages have given of them; for so Scripture is of private interpretation. But interpreted and understood it must be according to the general Canon or Analogy of Faith, that faith which was once given to the Saints by the Apostles, the Articles whereof are summarily comprehended in the Apostles Creed. That Faith which is delivered and received, hath been preserved and maintained *semper abis; & ab omnibus* at all times, in all places, by all persons, Councils, and Fathers; and is by the merciful providence of God (in spite of all opposition from Infidels, Hereticks, and Schismatics) brought down unto us. This Faith, must be the rule according to which we must seek our interpretations of holy Scriptures: not leaving to our own understanding, or abounding in our own sense, but ever submitting our private judgements to the public judgement of the Church: which in the Apostles own times was commanded, when the gift of prophetic or interpretation of Scripture was by most immediate and extraordinary inspiration communicated, yet even then the judgement of the Church was to be allowed in the interpretation of Scripture, 1 Cor. 14. 29. *Let the Priests speak two or three, and let the other judge.*

Object.

But 'tis here objected: *Wilt thou put out the eyes of these people? must we not see with our own eyes, but only with those of the Church? Shall we pin our faith upon any mens sleeves? What need we the authority of men, when we have Gods own authority for our direction; and men are but men, i. e. frail and liable to error, so that all they affirm is not to be taken for Gospel?*

In.

In answer whereunto, consider,

1. That there is a great deal of difference between an *implicit faith* and blinde obedience to the dictates of the Church, and a *submission* to the publique judgement thereof: *The first* deprives the people of their reason and judgement; *the second* renders them more meek, humble, submissive and obedient; and thereby more capable to receive the impression of the knowledge of celestial mysteries.

Ans.

2. That we assert, not the ancient and learned Fathers of the Church, *ut dominos, sed ut duces fidei*, Not as Lords over our faith, but as guides in the true belief: And he that knows nothing of the Religion of the Fathers for his guidance and direction, is most likely still to continue a child in his religion.

Nihil earum rerum scire qua ante nasceretur saluta sunt, hoc est semper esse puerum.

Nor, 3. are we to receive for Oracle, all that the ancient reverend Fathers of the Church did affirm, being very few amongst them; but had their particular errors and mistakes: and in many particulars also (as confessed) they did contradict each other. It is not therefore the affirmations and private opinions of particular persons we must look upon as the Doctrine of true Religion, and true meaning of the Scriptures: but the general and universal consent of all, for that all should erre and fall from the truth is contrary to what our Lord hath promised, who will undoubtedly be as good as his word, Mat. 16. 18. Upon this rock I will build my Church, and the gates of Hell shall never prevail against it, and Mat. 28. 20. I am with you alway even to the end of the world.

Quicquid enim vel plures uno eodemque sensu, manifeste, frequenter, perseveranter velut quodam sibi consentiente consensu, accipiendo, tenendo, tradendo firmavimus; id pro indubitato, certo ratoque habetur. Quicquid vero quamvis ille doctus, & sanctus, quamvis Episcopus, prater omnes, aut etiam contra omnes senserit, id inter proprias, & privatas opiniones, & commentum & publica generalis sententia autoritate secretum sit. Vinc. Lyr.

In a word, in the interpretation of Scriptures and for the confirmation of holy truths thence deduced, the authority of the ancient Fathers, and Doctors of the Church is to be consulted and known for these reasons.

1. Because they are certain and undeniable witnesses of what the Church, and the people of Christ did in their respective times, believe and hold for orthodox Doctrine. If

the same doctrine. St. *Augustine* taught in *Africk*, was also taught by St. *Chrysostom* in *Greece*, by St. *Ambrose* in *Italy*, by St. *Hierome* in *Palestine*, and so in other places by holy and reverend Bishops, and Pastors of the Church, then this undoubtedly was the doctrine of the Church: and thus were the holy Scriptures understood in those ages of the Church, *Ita intellexit Ambrosius, ita Cyprianus, &c.* Thus *Ambrose*, thus *Cyprian* understood, such or such a place of Scripture, this had some weight in St. *Augustine's* time, and St. *Aug.* opinion, and there is no reason, but that it should be of the same force still amongst us.

It is no way probable, but that persons so eminent in learning and in piety, so frequent in holy prayers and meditations, in fastings and weavings, so indefatigable in their studies and labours in the Word and Doctrine, and who laid down their lives, and fortunes for the doctrine they preached, should more truly understand the Scriptures, and the truth of Christian Religion than we, who, if there be any thing of *Modesty* and *Humility* in our hearts, must confesse our selves far inferiour to them in the said gifts, and graces of the holy Spirit. *Ufq; adeo promiscuit imis summa linguas, &c.* Hath time so confounded all things, is light so changed into darkness, and darkness become light, as *videtur Pelagius, &c.* that Heretiques now are the only seers, *Eccae sunt Hilarius, Cyprianus, Ambrosius.* And the learned pious Fathers of the Church become blinde? The words are too much applicable to the Heretiques of the times.

3. The judgement of the Fathers being so far remote from these times wherein we live, must needs be impartial as to the controversies amongst us, touching the interpretation of any texts of Scripture, or doctrines therein delivered, as being altogether disinterested, and knowing nothing of our disputes and contestations thereabouts. *Nallas nobiscum vel quicquam amicis, ut renderunt, &c.* They were neither in friendship nor in community with us, on with them, who in this age are of a contrary opinion to us, they were neither angry with us, nor them, neither did they pity either of us, but what they found professed in the Church, they faithfully

*Aug. contra
Julian Pelag.*

fully preserved, what they learned they taught, and what they received from their fathers, they delivered unto us their children: and undoubtedly, as a learned man of our Church observes, *they that condemn the learned Fathers that went before them, do but open a gap to their own discredit, making way thereby to be condemned themselves, by all those that shall come after.* Survey of the pretended discipline.

4. We cannot but reasonably imagine, that those holy and learned persons, who lived nearer the Apostles times, should proportionably know better the Apostles meaning in their writings, and the doctrine they preached, than any of us who live so many hundred years since. Therefore saith *Irenaeus*, who was the Disciple of *Polycarpus*, the Disciple of *St. John*, *Where any question ariseth, and the holy Scripture (as 'tis too common) is so perverted, as to be made speak for both sides; whether shall we have recourse for satisfaction, but to the ancient Churches of Christ, in which the Apostles conversed from thence to bear what the truth is, viz. Quid Apostoli, quid primi fideles, quid eorum successores, &c. what the Apostles; what their Disciples, and successors, what the primitive Saints and Martyrs, Councils and Fathers have received, taught and delivered unto others: For what? came the word of God out from you, or came it unto you only? 1 Cor. 14. 36.* Since the Word of God comes not first to us, but by and from the Church it is delivered, it followes that the sense and meaning of Gods word, must not spring from our own heads, but to be by and from the Church delivered together with the word. Iren. l. 3. ch. 4. Vinc. Lcr.

The learned Doctor *Whittaker* in his disputes against the authority of the Church, as it is by some Romanists preferred before the authority of holy Scriptures, doth yet acknowledge these four offices in the Church in order to the Scriptures: Whit. de sac. Q. 3. con. v. c. 2. Du' l. advos. Staples.

1. That the Church is the Register, and conservor of the Scriptures.

2. The Judge both to discern and define, what Scriptures are Canonical, and what Apocryphal.

3. To be the promulgator or publisher of them to all its members the people of God, where ever dispersed over the face of the earth. And,

R. 3

4. To

4. To be the *interpreter* and expounder of them; and in these respects to condemn, or neglect the Ministry and Testimony of the Church, *is the way to erre from the faith*; (saith he) *to rush into certain destruction*: And in these cases I may very well add the words of our Lord, *He that will not hear the Church, let him be unto thee as a Heathen or a Publican*, Mat. 18. 17.

CHAP. XII.

Three inferences hence applicable to the general subject of the whole discourse.

AND now if we lay all these together: The knowledge of *Tongues and Languages*; of *History and Antiquity*; of *Arts and Sciences*, as *Rhetorick, Logick, natural and moral Philosophy*; of the *Analogue of the true Faith*, and of the *Doctrine of the Church, Councils, and Fathers*: all which do appear necessary to the right understanding of holy Scriptures: we may very well hence infer,

1. That the work of the Ministry in the interpretation of the Scriptures, is not so slight and easie a business, as too many persons now a daies make of it. And they who can so easily run from the plough to the pulpit, and from the meanest trades and employments of the world to intermeddle with the most sublime and celestial mysteries of godliness: who pretending to the Spirit, and yet have not these gifts of the Spirit: and to divine Revelation, being altogether devoid and destitute of the means thereof, do thereby become vain in their imaginations, liable to strong delusions, giving heed to seducing spirits and doctrines of Devils, and that for want of learning, (which they do therefore despise only because they want it) they do pervert and wrest the Scriptures to their destruction. And,

1 Tim. 4. 1.

2. That *vis not immediate Revelation we must depend upon for the right understanding of holy Scriptures*; since these several

veral parts of what is called humane learning, hath appeared necessary thereunto: for otherwise 'twas in vain, that

1. The Apostles of Christ, which at the first were illiterate, should be extraordinarily, and miraculously endued with the gifts of learning.

2. That such persons should be called both ordinarily, and extraordinarily to the Prophetical office as were eminent for learning and knowledge, not immediately infused, but by their studies, and industry, and Gods blessing thereupon acquired.

3. That it were also in vain, we should be commanded to hear, read, study, meditate, seek, search and dive for knowledge.

4. That in vain also hath God of his great mercy afforded us the writings, directions, and instructions of holy and learned men in all ages: 'Tis an undeniable truth, that *Deus & natura nihil faciunt frustra.*

There are no arts of the divine Providence useles and unprofitable: But as God of his great mercy is never wanting to give what is needful: so of his great wisdom he is never lavish in giving more then is needfull. *Ummquodq; propter operationem suam,* God hath made all things for their uses: every book, and every writing of the learned, orthodox and holy, and every tongue, and every science in every such book is for the manifestation of some truth, and the profit of some soul. That I am sure is the end of Gods Spirit thereby, what ever may be the end of mans: *For the manifestation of the Spirit is given to every man to profit himself,* 1 Cor. 12. 7.

3. And thirdly, we may very well hence infer also that 'tis an over bold, rash and saucy presumption in any persons of what quality or breeding soeyer, to assume the office of Priesthood, and start up preachers of the Gospel, being not first well studied and endowed with the several qualifications of learning and knowledge requisite thereunto. Add hereunto the dignity of those precious jewels committed to their charge, *viz.* The immortal souls of men, which are of so great value before God as neither gold, silver; nor
any;

1 Pet. 1. 18.

any corruptible thing could redeem them, *but the blood of Christ the eternal Son of God, as a lamb without blemish*: now that which cost our Redeemer so dear, and is designed either to eternal happiness, or eternal misery, according as 'tis more or lesse wisely and carefully ordered; requires surely such a guide and pastor, as is not only wise, learned, and discreet, but also *vigilant, careful and conscientious*.

Under the *Law*, how unwilling was *Moses* to be sent on the Lords message though he was a learned man? *Exod. 3.* and so was *Jeremy* also: *I am a childe and cannot speak*, *Jer. 1. 6.* And many others cautious of their own weaknesse, and of the great abilities required to the execution of so great a function, have more safely declined then arrogantly assumed the same. *Hinc* *quiq; precipites colligant*, &c. from hence all forward novices may observe, how great a guilt of sinful presumption they contract, who set up themselves to be teachers of others, whilest they have yet need to be taught themselves: since that yet holy men of God, were afraid to undertake so weighty a calling, even when God himself called and commanded them thereunto. Under the Gospel Christ himself who is the word of God and the wisdom of the Father, would not preach till he was 30. years old, *Ubi vim saluberrimi timoris*, &c. That he might infuse the virtue and efficacy of wholesome fear and caution into the hearts of the over forward; since he who could not erre in his preachings, would not yet preach the waies of perfection and felicity till he was of perfect age.

Greg. de cura
past. l. 2. c. 7.

Greg. ibid.

The Apostles of Christ notwithstanding that they were conversant with Christ all the while he continued preaching the Gospel upon earth, daily heard his heavenly Doctrine as it distilled from his own mouth, and saw the miracles he did for the confirmation thereof: and though they were endued in some measure with the gifts and graces of the Spirit before his ascension; *For he breathed on them*, &c. *Luk. 24. 45.* He opened their understandings, to understand the Scriptures, yet all this was not thought sufficient to preach, and open the mysteries of the Gospel to the world: but they were forbidden to do it, till they received additional gifts of learning

learning and knowledge from above, Luk. 24. 49. Tarry you at Hierusalem, till you be endued with power from on high: *U. Gloss. ordin. in exemplum sequentibus daretur, &c.* Giving example to all posterity, that no weak and illiterate persons, wanting the gifts of Tongues, Arts, &c. presume to intermeddle with preaching or unfolding the mysteries of the Gospel.

'Tis recorded of the great St. Basil, and Nazianzen, that after their long studies in secular learning, they continued for the space of thirteen yeers together in a monastery, giving themselves to the study of holy Scriptures, the sense and meaning whereof they fetch not out of their own heads, but out of the writings and authority of the ancients to whom by succession from the Apostles, the rule of right understanding the Scriptures was apparently known. *Ruffin Lib. 2. cap. 9.*

The order of divine wisdom and providence in the dispensation of holy truths to the world, is worth our observation out of 1 Cor. 12. 4, 5, 6. There are diversities of gifts, but the same Spirit; there are diversities of administrations, but the same Lord; and there are diversities of operations, but the same God that worketh all in all: From hence it is easie to observe, that there must be gifts before administrations, (i. e.)

1. A man must be qualified with gifts fit for every calling, before he receive administration, or be ordained to that calling.

2. There must be administration before operation, i. e. A man must be lawfully ordained to a calling, before he work or labour therein: So in the great calling of the Ministry, the gifts of the Spirit must precede or go before, before Letters of administration be taken. And, 2. a lawful ordination must be taken before operation, or working therein. And he that either

1. assumes this high and sacred function, being not qualified with gifts, contemns the Spirit from whom they come: Or, *Bish And. serm. in 1 Cor. 12. 14. &c.*
 2. He that labours in the word and Doctrine, though he be gifted, being not also lawfully ordained, contemns the Lord from whom all administrations come, and who hath instituted and commanded ordination thereunto: Or, 3. He that being both gifted and lawfully ordained is not industrious in this calling, contemns God the Father of all operations, who worketh all in all. He that thinks any of these superfluous, may as well

question whether some one Person of the Trinity be not superfluous also, even that Person from whom comes that part of the division, which he flights and contemns. As it is therefore in the order of the Trinity, *as the Father begets the Son, and from the Father and the Son proceeds the holy Ghost*: So in this Division, the gifts of the Spirit beget the Lords Administration, or calling to the Ministry, and both together produce the operation or labour therein, which is the work of God: *and as no man comes to Christ, but by the holy Ghost*; so no man comes lawfully, to the calling, but by the gifts; and *as no man comes to the Father, but by the Son*, so no man comes to the work, but by the calling.

CHAP. XIII.

The internal and divine qualifications of the soul, as to the understanding of holy Scriptures.

1. **I**s confessed, that all the external parts of humane learning already remembered, though they be the gifts, and blessings of Gods Spirit, and necessary helps to the opening of the Letter, and right understanding of the literal and genuine sense of Gods word, yet are not in themselves alone sufficient to attain a true and thoroughly saving knowledge thereof: except our souls be enriched as with the outward gifts, so with inward graces of the holy Spirit also.

Truth and Holiness are the two inseparable constituent parts of spiritual wisdom: and to understand the truth or true meaning of the Spirit of Truth in the word, the Spirit of holiness must necessarily concur. And this is most eloquently expressed *Joh 28*, where after a most high, and magnificent expression of the praises, great price and value of true wisdom, a view is taken of all the parts of the world, where it might be found: gold and silver, iron and brass, all useful metals, and precious stones, have their places, though secret, designed them: but where shall this rich pearl,

where

where shall wisdom be found, and what is the place of understandings? Verſ. 12. It is not found in the land of the living: the depth ſaith, It is not in me, and the ſea ſaith, It is not in me. Verſ. 14. It is hid from the eyes of all living, and kept cloſe from the ſmells of the air, verſ. 21. The moſt Eaſly ſighted Philoſophers, and wiſemen of the world, who have viewed the natures, properties, and cauſes of all things, not in the earth alone, but in the heavens alſo, even the courſes, influences, and operations of the Sun, Moon, and Stars, have not yet attained true wiſdom: how then ſhall we finde it out? it followes, God knoweth the place thereof, and he underſtandeth the way thereof, verſ. 23. — And he hath ſaid, Behold, the fear of the Lord, that is wiſdom, and to depart from evil is underſtanding: briefly deſcribing both the place of wiſdom, and the way thereunto; even the way of piety, and obedience.

And of that piety, which is neceſſarily requiſite to the underſtanding of holy Truth, there are ſeveral ſpecies or particular parts, which from the example of holy Bernard, may be thus reckoned up: *Qui ut legeret, intelligendi facit cupidus; ut intelligeret, oratio impetravit; ut impetraret, quid niſi vita ſanctitas promeruit?* His earneſt deſire of knowledge, made him ſtudioſus and induſtrious in reading: his fervent prayers obtained the underſtanding of what he read: and his holy life made his prayers effectual for the enlightning of his underſtanding: and thus he muſt deſire, thus ſtudy, thus pray, and thus live, who will attain that knowledge, which ſhall make him wiſe to ſalvation.

1. The firſt divine qualification of the ſoul requiſite unto knowledge is the deſire thereof: *The beginning of wiſdom is the deſire of inſtruction*, Wiſd. 6. 17. *Come unto me all ye that be deſirous of me, and fill your ſelves with my fruits*, Eccleſiaſticus 24. 19. and what is more authentick: *If thou ſeekeſt wiſdom as ſilver, and ſearcheſt for her as for hid treaſure, then ſhalt thou underſtand the fear of the Lord, and finde the knowledge of God*, Prov. 2. 4. Such deſires, and ſtudies for wiſdom, the holy Ghoſt undoubtedly would never 1. exemplifie, 2. exhort unto, 3. enkindle in the hearts of men, but that they ſhould tend not to vexation, and trouble, but to

satisfaction and accomplishment in the prosecution of them: *Et hoc modo prius invenire oportet ut queras, deinde quærere ut plenius invenias.*

Pura erit intentio si in omni actione aut honorem Dei, aut utilitatem proximi, aut bonam conscientiam persequamur.
Bern. scrm. par.

This desire of knowledge must not be only earnest, but also sincere, free from partialities, prejudices, and prepossessions; free from pride, covetousness, ambition, emulation, and all base, carnal, and worldly ends, and interests: denoted by the singleness of the eye, Mat. 6. 22. which is generally interpreted to be purity of intention in all our studies, and endeavours; which renders the whole body of our actions clear and successful.

Mens obcæcatur in divinis nisi a Domino illuminata.

2. This earnest, and sincere desire of wisdom, must be prosecuted as with diligent studies, so with fervent prayers unto God for his daily blessing thereupon: *For the mind (which is the eye of the soul) sees nothing of the things of God, but as by God 'tis enlightened therein:* therefore to him we are commanded to apply our selves for wisdom, Jam. 1. 5. So the wise man obtained it, Wisd. 7. 7. *Wherefore I prayed, and understanding was given me* — Prayer is the key that opens the cabinet of Gods secrets; the bucket wherewithall we dive, and draw forth the waters of life out of the fountain of wisdom: *And the mysteries of godlinesse, saith the Father, are more easily unfolded by the efficacy of fervent prayers, then by the force of humane studies.*

Melius solvuntur dubia oratione, quam humana inquisitione.
Aug.

Joh. 9. 21.
Jam. 5. 16.

3. But all mens prayers are not effectual to the obtaining of true wisdom: *For God heareth not sinners, 'tis the fervent prayer of the righteous man, that prevails with God:* In the third place therefore, our prayers must be enliven'd by the piety and purity of our hearts and lives. And herein these two divine qualifications of the soul are most especially required, Innocence and Obedience.

Wisd. 4. 11, 12.

1. And first Innocence, or the purity and cleanness of the soul is necessary to the reception of saving knowledge: for wickedness, saith the wise man, alters the understanding, and deceiveth beguiles the soul: or the deceitful lusts of the flesh, and of the world, censure the soul of its right understanding, so it follows, for the bewitching of naughty things doth obscure things that are honest, and the wandring of concupiscence doth undermine the simple minds.

For

For as in a renewed, and righteous soul, all the faculties thereof move forward, in their proper place and order; the understanding first rules the will, and affections of the reasonable soul; and these guide the inferior desires, or lusts of the sensitive soul; and keep them within their due bounds, and limits: So in a sinful soul the government is perverted; and all moves disorderly and backward: 1. The inferior lusts of the sensitive soul, or carnal concupiscence masters the will and affections: and 2. these master the understanding and pervert the judgement. So that to the right understanding of holy Mysteries, a holy and renewed soul is most necessarily requisite: Blessed are the pure in spirit, for they shall see God, Mat. 5: 8. For God (saith the Father) is the wisdom of the purified minde. *Deum est purgationis, Aug.*

2. Obedience is that second Specification of piety, which renders our souls capable of saving knowledge; meaning by obedience, not that universal obedience to the Lawes of God, which includes all the parts of piety, but that obediential meekness, and humility of spirit, which makes us ready to receive the impressions, and willing to submit to the judgements of our superiors: And one prayer, saith the Father, of such an obedient person is sooner heard then ten thousand of the scornful, and such as are wise in their own conceit: Surely he scorneth the scorners, but giveth grace to the lowly, Prov. 3: 34. And Eusebius Emisenus saith, By how much more we are obedient to our Ecclesiastical or spiritual governors, and fathers who have the rule over us, and watch for our souls; by so much the more God will be obedient to our prayers, and yeeld to our desires: see for further proof hereof, Pl. 25. 9. Joh. 7. 17. Jam. 4. 6. 1 Pet. 5: 5. *Cum exaudiat una oratio obedientis quam decem millia contemptorum, Aug. Hom. 3. ad monac.*

These divine qualifications of the soul, as to the right understanding of holy Truths, have these ensuing benefits.

1. Hereby the Mysteries of godliness appear more plain, easie and intelligible to the soul: For the waies of God are plain to the holy, but stumbling blocks to the wicked, Eccles. 39. 24.

2. Hereby the soul doth really taste and is delighted

with the bread of life. For, saith the Father, *as bread is sweet to the sound and healthful palate, which to the sickly, and unsound is unsavoury: and as light is pleasant to the clear eye, but to the weak and sickly troublesome, and offensive: so the bread of life, and light of divine knowledge, is to the pure and holy, sweet, savoury, and pleasant: To the pure all things are pure, but to the impure and unclean, even holy things themselves become unholv.* Tit. 11. 15.

Aug.

3. Hereby God is invited, and won to preserve, and guide us in the waies of Truth, and to scatter and dispell all temptations, and seductions to error, and deceit, Pl. 25. 11. 14.

4. Hereby that doctrinal knowledge of God, and literal understanding of his word in the use of outward means obtained, is made perfect, and compleated: The former being but the *body*, and carcase, but this the *soul*, and spirit of saving knowledge: *If ye know these things happy are ye, if ye do them.* Joh. 13. 17.

Hereby the heart is prepared, and the minde made capable of a greater, and more full light of true wisdom, according to that promise of the Lord, *habenti dabitur*, Mat. 25. 29. *To him that hath shall be given, and he shall have more abundance:* to him that makes a right use of his knowledge, more shall be added: therefore the paths of the Just are compared to the shining light, which shineth more and more to the perfect day, Prov. 14. 8.

CHAP. XIV.

The objection from the misdemeanors of the Ministry considered.

THE necessity of piety and integrity, as to the sacred and saving knowledge of Gods *Revealed will* being thus apparent, the want hereof in some persons of the Clergy hath brought, even upon the sacred function it self, that great contempt and reproach under which it now lies oppressed: there

there being nothing so frequent in the mouths of the people, as the sins of their ministers: the *Perjury*, *time-serving*, and wavering *inconstancy* of some, the *faction* and *sedition* of others; the *pride*, the *covetousness*, the *drunkenness* of others. *Etenim non solum docti esse volumus, sed & docti, & boni: qualis omnino est, qui recta quidem verbis, sed multo rectius moribus & vita philosophatur.* Sabel, orat. 7.

And herein the *Enthusiasts* of the age, have found so great a flaw in the *Ministry*, as that they absolutely decry the calling: or if not so, yet the best terms they can afford the most upright, and conscientious amongst us is *false Prophets*, and *deceivers of the people*.

But yet that the error of this opinion, and insinuation of the railing accusations, though against some persons they have too much of truth may appear; 'tis necessary to take notice of these following considerations.

1. That 'tis the sins of the people, that provokes God to give them ignorant and sinful *shepherds*. And there shall be like people like *Princes*. Lash the Lord, and lash punish them for their ways, and reward them their doings. *Hol. 4. 9.* and again, *The daies of visitation are come, the daies of recompence are come, Israel that know it: The Prophet is a fool, the spiritual man is mad: and what's the reason? for the multitude of thine iniquity and the great hatred.* *Hol. 9. 7.* And therefore lash *Enthusiasts*: A Bishop, and Pastor of souls is yet to be vented for the people, though he is disorderly, because he is disorderly of the lives of the Teachers according to the defects and qualities of the hearers. And so of *Princes* as well as of *Pricks*: wicked *Princes* God gives in his wrath. *Ps. 13. 1.* *When he is angry with a people for their sins: And even the errors of the best kings are ascribed to the sins of their subjects.* David's sin in numbering the people was caused by the anger of the Lord against *Israel*. *2 Sam. 24. 1.* For the Kings wrath was the head of the Lord, and he turneth it upon her forever the wild Broy.

Non est a plibe, aut vulgaribus hominibus arguendus, aut accendendus episcopus licet sit inordinatus, quia pro meritis subditorum disponitur a Deo vita doctorem. Evar. ep. fratibus Agypt.

Anacleti epif.
tenia.

21. 1. either for a blessing or curse upon their subjects:

Sic pro meritis plebis saepe pastores depravantur ecclesia, ut proclivius currant qui sequuntur: 'Tis even so with the Pastors of the Church, who are deprav'd, and disorderly in their lives, because the people by their sins have deserv'd to have such leaders, whose directions shall sooner tend to the ruine, then to the health of their souls.

2. 'Tis the duty of all Christian people, rather to cover and veil, then to disclose, and publish the enormities of their Pastors: For they are their spiritual Fathers, 1 Cor. 4. 15. And the nakedness of Fathers must not be discovered by the children, that the curse of Cham fall not upon them, Gen. 9. 22. 25. If the Pastors neglect their duty towards God, the people must not therefore neglect their duty to their Pastors, but wisely distinguish betwixt their example and doctrine, obeying the truths they deliver, but avoiding the sinfull practises they follow: which is positively commanded by our Lord, Mat. 23. 2, 3. *The Scribes and Pharisees sit in Moses chair,* — All therefore whatsoever they bid observe, that observe and do: but do not ye after their works, for they say and do not: Etiam si quisquam traditor subrepsisset, &c. saith Aug.

Aug. Epis. 165.

Though some traytor or wicked person creep into the chair of Moses, it should nothing hurt the Church, or innocent Christians, for whom Christ hath provided, saying of evil prelates, what they say, do ye.

3. The knowledge of the Truth may be obtained in the use of outward means, and the ministerial office thereupon conferred upon such persons, as want the internal qualification of true piety: which is clear from the examples of Judas, who loved the wages of righteousness, and yet had the gift of prophecy: of Judas who was sent out by the Lord himself to preach the Gospel, and yet had a Devil: and Nicholas chosen by the Apostles, one of the Deacons, and yet was the father of the Nicolaitan Heresie, so much *disparage* by Gal. Rev. 2. 6. Shall we therefore accuse, and rail upon the Prophets of the Lord for the sin of Balaam, or disparage the Apostles of Christ for the sin of Judas, or impute to the rest of the holy Deacons the error of Nicholas? or shall we not hear and obey the truth, because it comes

comes from the mouthes of some *wicked* as well as good Ministers? It is rather our duty to admire the wisdom, and magnifie the goodness of God, who to give the greater testimony to the Truth, and to make it more illustrious and evident, is pleased to deliver it unto us by his Ministers of both sorts, good and bad, both by the *holy*, and by the *profane*. And 'tis the *Spirit of God* undoubtedly that works in, and by all persons that deliver the *truth*: though not in all alike, but in men of *divers* qualifications after a *different* manner: in good men as *ingredient*, and *insident*; in bad men, as *urgent*, and *impellent*: by good men more *frequently* and *effectually* he works the conversion of his people; and by bad men *sometimes* also, though more *rarely*, that the working of his grace may appear in all, and the glory thereof may to him as the supreme cause, and not to his instruments be ascribed.

4. That the *gifts* of Gods holy Spirit, are not, limited to those that receive his *graces*, is further clear, Mat. 7. 22, 23. *Many will say to me in that day: Lord, Lord, have not we prophesied in thy name* — Here were great gifts bestowed, and that upon *wicked*, and *unsanctified* persons: for it followes immediately, *Then will I professe unto them, I never knew you, depart from me ye workers of iniquity*: so also 1 Cor. 13. 2. *Though I have the gift of prophesie, and understand all mysteries, and though I have all faith so as to remove mountains* (viz. of seeming impossibilities) *and have not charity, I am nothing*. From whence two things are plainly, and clearly observable.

1. That the understanding of holy Scriptures, and of the mysteries of godliness, or propheticall and ministerial *gifts*, may be obtained in the use of *outward* means, without the *internal* sanctification of soul which consists in *charity* or love, which is the *fulfilling of the Law*.

2. But then secondly, The gift of prophesie, with all the wisdom and knowledge of holy things, though they may be, and often are useful for the edification of others; yet are they altogether *fruitless*, and *ineffectual* to the person that hath them, if not animated by the grace of *charity*, or obedience to the *Laws* of God, for so they are not much unlike

a candle in a dark lanthorn, which casteth its light abroad upon others, leaving the person that holds it in darkness.

CHAP. XV.

The dangerous and destructive consequences of, and depending upon immediate Revelation.

HEe that pretends unto or depends upon any further *Revelations* from heaven then God in his great mercy hath already afforded unto his Church and people, viz. 1. *His written Word*, 2. *Those several means and helps forementioned*, both *divine* and *humane*, *outward* and *inward*, for the right understanding of his Word, by the blessing of God, and the secret influence of his holy Spirit upon our studies, and meditations therein: laies himself open to manifold temptations, and dangerous seductions of the spirit of error and delusion: and as much as in him lies, subverts the very foundation of the holy Christian Faith: for hereupon these *destructive* *inconveniencies* must needs ensue.

1. The canon of holy *Scripture* is transgress'd and dissolv'd, by the superaddition of *new Revelations*: and the authority of Gods Word is made null, and void; that must passe for a *dead letter*, when the fictitious dreams, and delusions of every idle enthusiastical brain, under the mask of *Revelations*, shall be mistaken and miscalled too, *The quickning Spirit*.

apoc. 1. 3. And he that sets up any thing of Religion to the dishonour of holy Scriptures, 1. saith the Father, he doth, *edificium de ruina consruere*, erect a building upon the ruine of Gods truth; and such a building can be no better but a heap of errors and deceits: For what will not he dare to affirm, and hold, who holds anything *beside*, or *above*, or *but equal* to the Word of God, for the Rule of Faith? Hereupon the *Resurrection* hath been denied, and the *last judgement* and

and the necessity of all *holy, just, and good* works, the necessary consequences of these points of our faith : for he that believes not the Resurrection, and last judgement, *Quid boni aut veri*, what *holy Truth* will he care to believe, or what *good action* will he make conscience to practise ?

2. He opposes himself to the doctrine of the *universal Church* of Christ, for 1600 years together, who with one unanimous, and common consent, have received the holy Scriptures as the very canon of Faith, without addition or diminution, without ever hoping or waiting for any *new Revelations* to be superadded thereunto : and very good reason sure, if that dismal curse wherewith the canon of holy Scripture is concluded, have any influence upon the mindes of men, Rev. 22. 18. 19. *If any man adde unto these things, God shall adde unto him, the plagues that are written in this book, &c.*

3. And more particularly he makes void all those commandements of God to *search the Scriptures*, to *hear, read, meditate, and study*, and *delight* our selves in the *Laws* of God : For all *immediate Revelation* of Gods will, presupposes the knowledge of the truth, without any *search, study, &c.* The contempt or neglect of which duty hath sad and heave judgements threatned thereunto, as Jer. 9. 13, &c. *And the Lord saith, Because they have forsaken my Law, which I set before them— And have walked after the imagination of their own heart— I will feed them with wormwood, and give them water of gall to drink, I will scatter them among the heathen, &c.* with manifold texts to the same purpose, both in the *old and new Testament*, as Prov. 13. 13. & 28. 9. Psal. 81. 11, 12. Zach. 7. 12. 13. Joh. 5. 45, 46. & 12. 48.

4. He makes void and unnecessary the sacred function of the *Priesthood*, or *Ministry*, which God hath in all ages ordained and settled in his Church, as to mediate with God for the people, so to instruct the people from God : And this sacred office God hath both confirmed by miracles, and by testimony of his blessings ordinary and extraordinary, and guarded the same by many direful threatnings denounced, and many heave judgements inflicted upon such as have, or

shall sacrilegiously violate, infringe, or usurp this office, or neglect, refuse, or contemn to hear the word of God in the mouthes of his Prophets, and faithful Ministers: See amongst many other places, Jer. 5. 12, &c. *Because the people belied the Lord, and said, It is not he, when he spake by his Prophet; And because they said moreover, The Prophets shall become vaine, and the word is not in them— Therefore thus saith the Lord, Because ye speak this word, I will make my words in thy mouth, fire, and this people wood, and it shall devour them: And to the same purpose, Jer. 6. 10, 11, 12. & Mat. 10. 14, 15. Luk. 10. 11, 12.*

5. All pretence to *immediate Revelation* lords it over the faith of our Christian brethren: For an *immediate Revelation* commands an *immediate belief*, and blinde obedience, without any further search or trial at all: contrary to those expresse commands, 1 Joh. 4. 1. *Beleeve not every spirit, but try the spirits: 1 Thess. 5. 21. Prove all things, hold fast that which is good, or agreeable to the word of God; but reject that which is not so, and hold for accursed the publishers, and promoters thereof: Gal. 1. 8. Though we, or an Angel from heaven should preach unto you another Gospel besides what ye have received, let him be accursed.*

6. The *faith of the Enthusiast* (if it may be called a faith, and not rather an illusion of his fancy) is not built upon the same grounds with the *faith of Christs Church*; which is the *pillar and ground of truth*: the Church is built upon the *foundation of the Prophets, and Apostles, Jesus Christ himself being the head corner stone*, Eph. 2. 20. i. e. what the *Prophets of the Old Testament, and the Apostles of the New, have revealed* to be the doctrine of salvation in Christ, is the foundation which the faith of all true Christians is built upon: But the *Enthusiasts faith*, is not built upon *old*, but upon *new Revelations*, not upon what is *revealed* already through the mediation of the Prophets and Apostles, and communicated by their successors, but upon what shall be *immediately revealed* from heaven: and this *groundless ground* of faith is opposed to that which is the *true ground* of faith indeed, and made of equal authority therewith; so that upon this ground every

every private mans sayings, and affirmations are of as great authority, and as much to be regarded, as the divinely inspired sayings of the Prophets and Apostles; and this must needs be so, were there any truth in mens pretended *Revelations*; for undoubtedly we owe as much *faith, reverence, and obedience* to every *Revelation* from heaven, how mean soever the person be, that receives it, as we do to any part of Gods Word already *revealed*, though by the greatest *Patriarch or Prophet*, that ever lived upon earth.

7. All dependence upon *new Revelations*, laies a secret stain of dishonour upon God: and this in two respects:

1. That God, notwithstanding his several methods of *divine Revelation*, by the Patriarchs and Prophets of old, by his own Son Jesus Christ, and his Apostles in these last daies, should yet be defective in making known to his people the waies of his service, and of their own salvation.

2. All pretence to new lights and *Revelations*, makes God, the Father of Lights, with whom is no *variableness, or shadow of change*, to vary and change his minde as oft as the fickle and deceitful mindes of men do alter: Nay, thus God is made to speak things quite opposite and contrary to himself; whilst the several conceits, secret suggestions, and whispers of mens hearts, which are as numerous as the sand, and contrarious as light, and darkness, are yet all under pretence of *immediate Revelation* fixed upon God, who changeth not.

- 8. It doth extremely much derogate, and detract from the honour of holy Christian Religion to have no better ground and foundation, then either the divinity of the *Heathens* of old, or that of the *Mahometans*, which of later times hath so far overspread, and swallowed up so many Christian Kingdomes, and flourishing Common-wealths in the world; and both the one and the other of these, not only derive their *original*, but also their *progresse, successe*, and present *continuance* doth depend upon *immediate Revelations*: which no good Christian surely doth doubt to be any other then *Diabolical Delusions*: The Divinity of the *Heathens* was such, as the *Priests* of their respective *Temples* and *Oracles* delivered

to the people in their prophetick trances, for celestial *Responses*, and divine *inspirations*: And the more subtil, and sublime of the heathen Philosophers recommend unto us, an *Ecstatical* contemplation, even to the abolition of the understanding, and Reason, as the highest and most perfect way of divine knowledge. *Mahomet* began with *Raptures*, and *extasies*, and supposed *Revelations* of Angels. He therefore, that shall seriously consider the monstrous *Idolatries* of the one, and the horrid *Blasphemies* of the other, will be careful surely how he trusts unto, or depends upon *immediate Revelations*.

9. This doctrine of *immediate Revelation* (should it be granted) is not safe for sober and peaceable-minded Christians to embrace, or depend upon it: but is fittest rather for such persons, whose destructive plots, and designs, under the mask of Religion, are to dethrone, and murder Christian Princes, ruine well established government, and governors, both Ecclesiastick and Civil, massacre their Christian brethren, rob, ruine, and destroy whatever opposes their designs, and private persuasions in point of faith, and manners, how sacred and useful soever it be: such mischiefs and barbarous cruelties, when open force is wanting to effect, may be, and too often have been effected by *pretended Revelations*, and men of *ecstatical*, and seduced fancies; who have thought they have greatly merited thereby, and done God good service by destroying the enemies of his Truth, and abolishing *Heresie*, *Superstition*, &c. when as indeed they have made havock of a people more righteous then themselves, destroy'd the truth, and true worship of God, open'd the way to disorder and confusion, and this through *perjury*, *sacrilege*, *murder*, *rebellion*, and the breach of all the lawes of *piety*, *justice*, and *charity*.

10. The neglect of the means of saving knowledge, viz. *learning*, divine and humane, and to depend upon *Revelation*, without the use of such means, is the way to advance *Lady Ignorance* again as the mother of devotion, to drown the world in *Barbarism*, & to reduce the Church of Christ to that sad condition, wherein it was in the ninth age, which was called,

The

The unlearned, and the unhappy age of the Church: wherein he that studied Philosophy, and the Mathematicks was counted a Magician: he that knew the Greek tongue was shrewdly suspected, but if he understood Hebrew also, he was no better then an Hæretique. 'Tis observed by the learned, both *Historians* and *Divines*, that all the ten bloody persecutions of the Church by the Heathen Emperors, did not so damage holy Christian Religion, as did the subtil underminings of *Julian* the Apostate, who fought not against Christian Religion, as did the rest of the persecuting Emperors with fire and faggot; but by taking from them all offices of dignity, and places of preferment: all Ecclesiastical promotions, and Church priviledges, and more especially by putting down, and forbidding all Schools of learning, for the training up their youth in the knowledge of tongues and sciences: that so the light of holy Religion might be lost in the dark of ignorance and decay of arts: For Arts and Tongues are the handmaids to holy Religion: these as 'twere hold the candle, whilst the sacred light of Truth is display'd for our direction in the waies of light and life everlasting.

Euseb. eccl. hist.
l. 10. c. 32. *Soc.*
l. 5. c. 5. *Theod.*
l. 3. c. 7.

11. He tempts the good Spirit of God, who expects to receive the knowledge of Truth by *immediate Revelation* and miracle, which by *ordinary*, common, and known means is attainable: so the Devil tempted our Lord to feed himself with the bread of a miracle, when Gods ordinary and common providence yeilded bread enough, *Mat. 4. 3.* and to cast himself down from the pinnacle of the Temple, when the way to come down by steps, was plain and easie without any such precipitation.

Dominum tentare, est novo miraculo velle perficere, quod aliis rationibus fieri potest.

That dependence upon *immediate Revelation* is unnecessary, and consequently *uselesse* and unprofitable, is manifest from what hath been already said from the sufficiency of Gods revealed Truth: and is yet further manifest from the vain, and bootlesse issue of all such dependence; For what sacred Mysteries of holy Religion have been either made known, or more plainly unfolded by *immediate Revelation* in these last daies since the time of Christ and his Apostles? many *Impostures*,

figures, and lies, many *Heresies* and errors, many *Schismes* and divisions, have fancied *Revelations* brought forth: but that any sound soul-saving truth hath been of later times immediately revealed, I could yet never hear or read of by any authentick witnesses: and it is most just with God to give men up to the vanity of their minde, and to the delusions of their own hearts, who thus tempt his holy Spirit, by leaving the known and beaten paths of Truth revealed, to depend upon what is unnecessary, useless, and vain: and not only so, but also,

12. Dependence upon immediate Revelations laies us open to the delusions of Satan, who transforming himself into an angel of light, insinuates his suggestions, and diabolical doctrines under the shew and vizard of divine Revelations: Many pious men have been deluded by this wile of the Devil, and have fallen into grosse errors. *Tertullian* though he observed this, and saw how grossly many of *Montanus* sect were cheated into foul mistakes and errors, upon fancied Revelations, yet notwithstanding so strongly doth the Devil work upon the fancy by the force of this enchantment, that he himself was deceived also, and became a *Montanist*; being coufused hereunto, especially by the pretended Revelations of a holy sister, whom he much extols in his tract *de Animâ*: whose pretended vision of the substance of a soul corporally exhibited to her view, made him believe the soul to be corporeal: and although for this opinion he was not condemned for *heresie*; neither yet was guilty of those more gross and blasphemous opinions of the *Montanists*, which their fancied Revelations brought forth: yet because more zealously then discreetly he maintained private Revelations, the Church of that age seeing the many mischiefs, that ensued upon that doctrine, severely censured him for it: which made him desert the communion of the Catholick Church, and set up a congregation of his own, which were called from him *Tertullianists*, and are reckoned by *S. Aug.* amongst his Catalogue of *Hereticks*.

*Jes. Acoft. de
tempor. viſſ. l.
26. 21.*

A story not much unlike this of *Tertullian*, is remembered by Doctor *Casaubon* out of *Acoſta*: who records

cords of a learned Doctor of Divinity, and a very great zealot, who was coufened into strange and blasphemous opinions, first by the pretended *Revelations* of an ordinary woman: the story is at large set down in English by the said Doctor in his 3. ch. of Enthusiasm, with many other remarkable stories of deluded persons, under pretence of *Revelations*.

Those two great pretenders to *Revelation*, *Prisca* and *Priscilla*, *Montanus* his minions, were so long coufened with Satanical *illusions*, which they took for divine *Revelations*, that at the last it was revealed unto them, that they should hang themselves, that they might passe from the miseries of this life, to the joyes of the other: And *Theodorus* a Montanist had a vision, that he should be taken up into heaven, and beleeving the spirit of error, he was lifted up on high, and thence let fall down to the earth again, and so miserably ended his life: And many of *Montanus* sect which were great pretenders to *Revelation*, and had withdrawn themselves from communion with the Catholick Church, at several times ended their lives in an halter, being thereinto incited by the Devil that inspired them, who was the father of their *Revelations*. *Euseb. eccl. hist. lib. 5. c. 16.*

There were another ancient sort of Hareticks in the Church, cal'd *Messalians*, and from their assiduity in prayers more then ordinary, they were also called *Euchites*: Their tenents were, that every one brought into the world with him an evil spirit, wherewith they were possesst until by earnest prayer the evil spirit being driven away, the good Spirit of God did take possession of their souls, and after this they needed no more, no Sacraments, no Sermons, no Scripture to make them perfect, for they could see the holy Trinity visibly, and foretell things to come, and all by immediate *Revelation*: But by this pretence to perfection, and dependence upon *Revelation*, most of them, if not all, prov'd to be really possesst by the Devil, *Theod. Hist. eccl.* as is recorded by *Theodoret* in his Ecclesiastical History.

I might stuffe this chapter with multitudes of holy persons, that have been coufened with illusive, and lying *Revelations*: *Katharine* a holy woman said, it was revealed to her,

that the Virgin Mother of our Lord, was conceived in sin :
Job. Franc. Pi. And *Briget* as holy as she, pretended a *Revelation* quite con-
 trary to that of the other, viz. that the holy Virgin was
 free from original sin : venerable *Bede* remembers a vision,
B. d. de purg. faith *Bellarmin*, wherein it was shewed to a certain devout per-
 son, *l. 2. c. 7.* That there was a fourth place besides, Heaven, Hell, and
 purgatory, not unlike the *Elizian fields* describ'd by the hea-
 then Poets, wherein lived those souls which suffered nothing, being
 not as yet made fit for the beatifical vision : and this faith the
 Cardinal is not improbable, since like to this *Revelation* *Di-*
Suarez, *Jes. m.*, *onysius*, *Cart.* and *Greg.* have many others : but contrary here-
 to in *Thom. disp.* unto faith *Suarez*, another Jesuite, *Revelationes* *Beda* & *Car-*
46. 4. Num. 9. *thustian*, &c. The *Revelations* of *Beda*, and *Carthasianus* are
 not to be believ'd, but in a metaphorical sense.

Aug. conf. l. 10. *S. Augustine* in his *Confessions*, acknowledges himself to
 have been mercifully delivered from the curiosity of *visions*,
 and *miracles* : For it is both a sin, and a judgement to be cu-
 rious in affecting, and depending upon such extraordinary
 means of divine *Revelation* : since the ordinary is not only
 sufficient, but more certain and infallible, which is affirmed
 by *S. Peter* preferring the Word of God before immediate
Revelation by voice from heaven, *2 Pet. 1. 18, 19.* And this
 voice which came from heaven we heard. But we have a more
 sure word of prophesie, &c. the meaning is, that an immediate
 voice from heaven revealed Christ to be the son of God :
 But the written word of God is a more sure and infallible
 way of revealing Christ : and what's the reason? but that
 voices from heaven, *visions* and immediate *Revelations* may be,
 and often are counterfeited by the devil. But the holy *Scriptures*
 rightly understood, are a sure, and infallible guide and
 an unerring rule of Truth, as being the Dictates, and inspira-
 tions of the Spirit of Truth himself.

CHAP. XVI.

Several texts alleged against humane Learning, and against the Ministry, and for immediate Revelation, explained.

THE tenor of the new covenant recorded Jer. 31. 34. and remembered to be accomplished, Heb. 8. 10, 11, 12. is the chief place alleged against the necessity of Learning, or the teaching of man, as containing the promise of an immediate teaching from God himself: *This is the covenant which I will make with the house of Israel, after those days, saith the Lord: I will put my Lawes into their minde, and write them in their hearts: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord, for all shall know me from the least to the greatest: for I will be merciful unto their unrighteousnesses, and their sins and iniquities will I remember no more.*

In which Text consisting of three verses, there is a three-fold difference betwixt the old covenant and the new, delivered.

1. The old Law was written in Tables of stone; but the new in the fleshy tables of mens Hearts: *vers. 10. I will put my Lawes into their mindes, &c. i. e. my Lawes under the new covenant shall be more agreeable to the minde, and more approve themselves to the Spirits of men to be the waies of perfection and felicity, and consequently shall have a stronger influence upon their hearts, then the Lawes of the old covenant: for that consisted of many beggerly elements many types and figures, rites and ceremonies, which considered in themselves, had no such efficacy to work upon the soul to obey them, as the Lawes of the Gospel have: therefore the one are call'd carnal ordinances, and the other spiritual.*

2. There was more need of frequent instructions, and teachings of the people, to keep them up to the observance of those carnal ordinances under the old Law, then there

is under the *new*: because the doctrines of the Gospel are more plain, clear and convincing: so that persons of the meanest capacity may understand the knowledge of God: which is the meaning of vers. 11. *They shall not teach every man his neighbour, &c.* Not that there should be no teaching at all under the Gospel, but that lesse teaching should serve the turn.

3. The sacrifices under the Law, were weak and insufficient, as to the taking away of sins: but the offering up of the body of Jesus Christ, once for all, is a sufficient sacrifice for our sins, and not for ours only, but for the sins of the whole world, 1 Joh. 2. 2. and that's the scope of vers. 12. *I will be merciful to their unrighteousness: and their sins and iniquities I will remember no more.*

*Cognitio via,
& cognitio pa-
ria, Lyr. in
Eoc.*

And for the further clearing of these words, *They shall not teach, &c.* There is a twofold knowledge of God: 1. In this life, 2. In the life to come. And to both of these the words in their literal sense do relate.

1. That in this life the knowledge of God under the Gospel was not at the first taught by man, but by the blessed Son of God himself, by him the Apostles were instructed at the first, and not one of another: And to him this prophesie is by himself applied, *they shall be all taught of God; Joh. 6. 45.*

2. That in the life to come, all the blessed Saints of God from the least to the greatest, shall truly know God without the mediation of humane Teaching: For then shall we see God as he is: *when that which is perfect is come, then that which is imperfect shall be done away, 1 Cor. 13. 9, 10.*

But that in this life the people shall have no need of Pastors to teach them the knowledge of God, is a false collection from the words: For as under the Law, Moses taught Gods will unto the people, and afterwards, they that sat in Moses chair; so under the Gospel, 1. Christ himself revealed and taught Gods will to his Church, and afterwards his Apostles and their successors in all ages since: this being one of the promises and priviledges of the Gospel, *thine eyes shall see thy teachers, Isa. 30. 20.* And of the gifts of the Spirit:

He

He gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers for the perfecting of the Saints, &c. Eph. 4. 11, 12. For as the same Apostle demands, How shall they, i. e. any people believe in him, of whom they have not heard? And how shall they hear without a preacher? Rom. 10. 14. where preaching, and hearing, are affirmed to be the necessary mediums of receiving the Gospel, and believing in Christ.

Another place to the same purpose is alledged, 1 Joh. 1. 10. 2. 20. Ye have an unction from the holy one: and ye know all things. And vers. 27. The anointing which ye have received from him, abideth in you, and ye need not, that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie: and even as he hath taught you, remain in him still.

This unction from the holy one teaching, and whereby these Disciples were taught all necessary Truths, is the holy Spirit sent down from Christ the holy one, upon his Apostles, who being replenisht with his celestial gifts were not only themselves led into all Truth, but did also teach their disciples the same.

And the same anointing abideth in you] i. e. The same spiritual gifts, viz. of prophesie, of miracles, of tongues, &c. did still as yet abide in their Churches, for the confirmation of those Truths, which they had been taught: and hereby, even by those sacred persons, which had these gifts, they were held up to the Truth, and kept free from the seducements of Heretiques.

And ye need not, that any man teach you.] So far as they were already taught, and knew all things already that were necessary to be known, they had no need of any man to teach them: namely, as ignorant and seduced persons have need of Teachers: the ignorant must be taught, that they may learn what they knew not before: and the seduced and erroneous must be taught, that they may return to that faith from which they are fallen: but these faithful persons to whom the Apostle here writes, were it seems neither ignorant, nor yet seduced; and in neither of these respects had need of teaching.

But yet in other *Respects*, both these disciples, and all others that do both know, and persevere also in the Truth, have need of *Teachers* still, by whose assistance, and direction they may

1. Be confirmed, and strengthened to persist in the Truth already received.

2. Grow up, and increase daily in the knowledge of God, and of his Son Jesus Christ.

3. Be armed against the *fair words*, and *envenomed speaches* of such as lie in wait to deceive.

1 Thess. 4. 9.

The like place, which may help also to the further clearing of this, is 1 Thess. 4. 9. *Touching brotherly love ye have no need, that I write unto you, for ye your selves are taught of God to love one another: Taught of God, but how? not by immediate Revelation, but by the Gospel of Christ the Son of God, who doth so often inculcate this lesson of brotherly love, Joh. 13. 34, 35. & 15. 17. And the like is to be said of all other Gospel Truths, all of them we are taught of God: from him they descend originally: he is the fountain of Truth, and Christ is the Conduit through whom the waters of life do flow: from God to Christ, from Christ to his Apostles, from them to their Successors, and Disciples, Pastors and people in all ages.*

But wishal to be confessed, and with all thankfulness of soul to be acknowledged, That there is an *inward* teaching of God, as well as an *outward*, viz. the *dictate* of the Spirit within, as well as the *doctrine* of the Word without. These two God hath joyned together, and we must not presume to part them, by depending upon the one without the other: for as all study, and meditation, reading, and hearing the Word, are ineffectual, if the inward influence of Gods Spirit does not open the windows of the soul to receive the light displayed thence: so the inward influence and working of Gods Spirit, is ordinarily and for the most part silent and directly not: but by reading, hearing, meditating of the word, and of good instructions thence derived: the one being as the body, and the other the soul of Religion: and when these two meet together, viz. the *unction without*, and the *anointing within* or when the *spiritual gifts* of the *Ministry*, and

extraordinary effusions, to return again : which is intimated in that they are called, *the last days*, in the text, as being the *last time* we must expect any such miraculous and immediate effusions, or *Revelations*, till the *last day* of all, even that great and notable day of the Lord come, vers. 20.

Although therefore this prophesie, may in some general respects be extended to all the people of God, yet particularly, and after an *especiall* manner 'twas fulfilled in the persons of the Apostles themselves, and by S. Peter 'tis here applied unto them, vers. 15, 16. And undoubtedly 'tis high presumption in any man, or sect of men to apply to themselves, what was peculiar and proper to the divinely inspired Apostles : and their hopes must needs be vain, who wait for extraordinary inspirations upon misapplied promises, and prophecies long since accomplished.

[Upon all flesh] Which 1. is not to be understood of all men promiscuously ; but of all such men of all nations, and conditions, as give up their names to become *my sons* and *daughters* ; to be called by, and to call upon the name of the Lord, to the hope of salvation, for so the prophesie concludes : *Whosoever shall call on the name of the Lord shall be saved* ; and so S. Peter concludes his Sermon upon this prophesie, *Repent and be baptized*, vers. 38. Not all flesh, but such only as are capable of the effusions of the Spirit : and this limitation cuts off all *Turks, Jews, Infidels, Heretiques*, and *Hypocrites* : for no such flesh have the Spirit of truth and holiness powred on them, but are led by the spirit of error and wickednesse.

2. All flesh] cannot be meant of all Gods people neither as to the gift of prophesie, and full understanding of the mysteries of godliness : For so all good Christians, men and women, whether be they young or old, children or servants, must turn *Prophets*. And all flesh (as the reverend *Andromas*) must be cut out into *Tongues*, which is a monstrous thing to imagine : For if all the body of Christ were a *Tongue*, where were the ears ? No. If all were *Preachers*, where were the *Hearers* ? Such were not an orderly Church, but a *Babylon* of confusion, where the one heard not another : therefore though it be said, *all flesh*, 'tis not said, *all your sons and daughters shall prophesie*, but

but *some* shall do it for all: *some* sons, and *some* servants too, i. e. *some* Jewes and *some* Gentiles, *some* of all nations: God gave *some* Apostles, *some* Prophets, &c. And these must be of the *male*, not of the *female* sex, they are prohibited, 1 Cor. 14. 34. *Let your women keep silence in the Churches.* If you demand, how is the Spirit then upon all flesh? 'Tis upon all *holy* and good Christians, but not upon all to prophesie: all Gods people, have in some measure the Spirit of *grace* and *truth*, but that does not authorise them presently to turn *speakers* and *teachers* of others.

But doth not the Apostle say, *ye may all prophesie one by one*, 1 Cor. 14. 31. *Ye all*, that is, as many as be Prophets, but to think that all are so, the Apostle holds it very absurd, demanding with indignation, *Are all Apostles, are all Prophets?* 1 Cor. 12. 29. not so surely; the gift must first be had, and then letters of Administration taken, before the operation or work of Prophesie be lawfully performed.

'Tis further alledg'd to the same purpose, 1 Cor. 12. 7. *To every man is given the manifestation of the Spirit to profit withall*: whence 'tis infer'd that both liberty of prophesying for the profit of our brethren, and immediate Revelations, or manifestations of the Spirit to that end, are given to every man. By every man is not meant every particular person, but every man that hath those gifts mentioned in the next words, viz. The gifts of *wisdom*, *knowledge*, *faith*, *tongues*, &c. hath them for this end given, that he may profit and edifie the Church, and people of God thereby: And they are called, *The manifestations of the Spirit*: 1. Because they flow from the Spirit, either *extraordinarily*, or *immediately*, as in the further and primitive times of the Church; or *ordinarily*, and in the use of means in all ages since. 2. Because by the help of these gifts we are enabled to manifest and clear the truth, and true meaning of the Spirit in the word.

Joh. 1. 9. *That was the true light which lighteth every man that cometh into the world*: From whence 'tis urged, That every man hath a *light within him*, displayed from Christ the true light of the world, whereunto if he give heed, he shall not need any outward illuminations or instructions from men,

for this is the work of Christ himself: and himself hath sufficiently done it.

Ans.

*Non quia nullus
est hominum qui
non illumina-
tur, sed quia
nisi ab ipso nul-
lus illuminatur.
Aug. Sicut nemo à
seipso esse, sic
nemo à seipso
sapiens esse po-
test. Beda.*

'Tis with all reverence, and thankfulness acknowledged, that Christ is the fountain of every perfect illumination, whether natural, spiritual, or eternal: But yet the words are not so to be understood, as if every man, saith the Father, were truly and fully enlightened immediately by Christ himself: but that no man is enlightened but by him: For as no man can be; so no man can be wise, or holy from himself, but from Christ. But as it is in the effusion of the natural light of the world, there is *Lux*, *lumen*, and *luminare*: There is 1. the light itself; 2. The medium that receives it; 3. The splendid bodies from whence 'tis dislaid: so it is in the spiritual light of the Church; There is. 1. *Lux*, the true light itself, and this is Christ; 2. *Lumen*, the medium whereby our souls are enlightened by Christ, and this is a lively faith: such a faith as is both doctrinal and practical: Joh. 12. 46. *I am come a light into the world, that whosoever believeth on me should not abide in darkness.* 3. *Luminaria*, the luminaries, or personal lights, by whose Ministry this light is imparted: And these are the Apostles, and Ministers of Christ in all ages; to whom our Lord saith, *Ye are the light of the world*, Mat. 5. 14. So that as every man is enlightened by Christ primarily and originally, so by his Ministers also secondarily and instrumentally: they are the earthen vessels, that carry this heavenly treasure. The Ex-minaries that convey unto others that light of Grace and Truth, which from Christ they have received, even as the Sun, the Moon, and the Stars, are the conveyances of that material light, which had its being before them. And what the Psalmist speaks of the diffusion of the light of the heavens, over the face of the whole earth, Psal. 19. 4. is applyed by the Apostle to the Preachers of the Gospel, Rom. 10. 18. *Their sound is gone out into all the earth, and their words unto the end of the world.* And for the more full understanding of this text, 'tis worthy observation, that the words may as well, if not more properly be rendered thus in English, *He is the true light who coming into the world lighteth every man*: applying, as Grotius notes, *Exiit per se et lucet*, 10. *quæ illuminat*, and

not to *αὐτῷ ἀρσενῶν*, and this is most agreeable with the context, for it immediately followes, *He is in the world: and as long as I am in the world I am the light thereof.* Joh. 9: 5. And this was Christs principal errand into the world, to give light to them that sit in darknesse, &c. Luk. 1. 79.

I Cor. 14. 30. *But if any thing be revealed to another that sitteth by, let the first hold his peace:* whence 'tis alledged that the people are capable of Revelations from heaven, and may thereupon interrupt and silence the Preacher, that their Revelations may be heard.

'Tis most true that every Preacher of the Gospel, must yeeld all obedience to a *divine Revelation*, and keep silence when God himself speaks by the *mediate* ministry of man, or Angel; but that no such *immediate Revelation* can be meant in this text, is clear from the context: the words immediately before, are these, *Let the Prophets speak two or three, and let the others judge:* whereupon it followes, *if any thing be revealed;* not immediately from heaven surely, for that is not liable to *humane judgement*: but as 'tis vers. 26. *If any man hath a Revelation, i. e. the gift of revealing or opening some Gospel Truth, which is hid under the veile of some type, figure, or mystical expression in the Law: For Evangelium est velatum in lege, & lex est revelata in Evangelio, i. e. The Law is but the veiled Gospel, and the Gospel the revealed Law:* and he hath the gift, or Spirit of Revelation, not who brings in *new Revelations* (which under a dismal curse is forbidden) but who can reveal and open the old, who can pull the veile off *Moses face*, who can open the *Law* with the *Gospel key*, and finde *Christ* and the mysteries of salvation, under the types and dark expressions of the *Law* and the *Prophets*. And this is that which is also meant by the *Spirit of Revelation*, Eph. 1. 17. and may serve to clear that text also from the like false collection thence.

Only we may again remember herewithall for the clearing of both these, and all other texts alledged to the same purpose, that this gift of Revelation, was extraordinarily and by more immediate inspiration communicated to the Apostles, and first preachers of the Gospel, and therefore 'tis called

The Spirit of Revelation, which no *Enthusiast* without sacrifice can now pretend unto, no more then he may to the gifts of *Tongues, miracles, &c.* All which were peculiar to those *primitive* times, being then necessary for that first planting of the Gospel, and working of faith in the hearts of the hearers, but are now, and have long since ceased, as being no further useful: since the Gospel is planted, and we all profess to believe the same. So that what the Father said of *Miracles*, the same is true of the gifts of *Tongues*, of *Wisdom*, *Revelation*, and all extraordinary and immediate inspirations of the holy Ghost: This were necessary before the world believed, even to this end, that the world might believe: But he that now looks for such grounds of his faith, as are extraordinary, and miraculous, is himself a miracle, because he believes not with the rest of the world of Believers.

Miracula necessaria fuisse priusquam crederet mundus, ad hoc ut mundus crederet; Quisquis adhuc prodigia ut credat inquirat, magnum est ipse prodigium: qui mundo credente non credit. Aug. Rom. 8. 9.

Other texts alledged for the proof of immediate inspiration, are such, wherein the inhabitation of Christ and his Spirit, and our communion with them is expressed. And Rom. 8. 9. *If any man have not the Spirit of Christ, he is none of him.* And 1 Joh. 3. 6. *Whoever abideth in him sinneth not.* And verſ. 24. *Hereby know we that he abideth in us by the Spirit which he hath given us.*

Rightly to understand which texts, and the like expressions in all other texts, and to free them from the false collections which *Enthusiastical* persons gather from them, two things must be explained.

1. What is meant by *Christ being in us.*
2. What by the Spirit which he hath given us.

For the 1. By *Christ being, and abiding in us*, is meant that communion, which all faithful souls have with Christ, whereby they derive from Christ as branches from the vine, the sap of nourishment and growth in Grace, and obedience here, unto the hopes of eternal Glory hereafter, Joh. 15. 4, 5. *Abide in me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine: no more can ye, except ye abide in me: I am the vine, and ye are the branches, &c.* But this mutual inhabitation of Christ in us, and we in Christ, is not, * faith the Father, a mixture of his person with ours, nor of his substance with

* *Nostra & ipsius conjunctio, nec miscet personas, nec unit substantias, sed affertus consociat & confederat voluntates.* Cypr. de coen. dom.

with our substance, (for so the blasphemous conceit of being equal with Christ, must needs follow) but 'tis the consecration of our affections, and confederation of our wills, with the holy desires, and blessed will of our Lord: And thus Christ abideth in us by our obedience to his doctrine, and conformity to his example both in the affections of our hearts, and the actions of our life: therefore he saith, Joh. 15. 7. *If ye abide in me, and my words abide in you, &c.* and ver. 10. *If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love.*

In like manner the being of the holy Spirit in us, is not to be understood of his personal being: but of the being of his graces in our hearts, which render us of such a gracious, and holy disposition of Spirit, as makes us obedient to the will, and conformable to the Spirit of Christ, who is not only our Lawgiver, but also the exact pattern of perfect obedience to the Lawes he hath given us: so Phil. 2. 5. *Let the same minde be in you, which was also in Christ Jesus.* What to be equal with God? as some blasphemous Enthusiasts have perverted the text: No, but the same gracious temper of minde, or spirit: even the same humility and obedience to the will of God, both in life and death: so it followes, *who being in the form of God, thought it no robbery to be equal with God, yet made himself of no reputation, and humbled himself, and became obedient unto death—* And whosoever by the influence of Gods holy Spirit, hath this gracious temper of minde or Spirit wrought in him, may be assured, that Christ dwelleth in him by his Spirit, which he hath given him; which makes him conformable to the minde or Spirit of Christ, who is as the fountain, so the exemplar of all gracious perfections.

And this is also the meaning of that other, perverted text, 1 Cor. 6. 17. *He that is joyned to the Lord is one Spirit:* not that he hath the same essential Spirit with the Lord; but being by the mystical bands of holy faith joyned unto him by the influence of his Spirit, he becomes to be a man of the same Spirit, viz. of love, meeknesse, gentlenesse, goodness, holynesse, patience, humility, obedience, which were graces of the Spirit most eminent in Christ, and must be in us also according to

2 Cor. 13. 5. our model, and measure of reception; if we be truly his Disciples.

That other text alledged by the same purpose, 2 Cor. 13. 5. *Know you not your selves, what Jesus Christ is in you except you be reprobates?* is more generally misunderstood: for the words *reprobates* in *you*, are not so rightly rendred in English: *in you, as among you*; and the meaning is, that Christ in his holy Gospel, was so evidently present amongst these *Corinthians* by *S. Paul's* powerful preaching, and the miracles he wrought, that if they did not acknowledge it, and beleeve in him, they must be such senseless *obdurate* persons, as were incapable of a true saving faith.

1 Cor. 13. 11. From 1 Cor. 13. 11, 12. *When I was a childe, I spake as a childe, I understood as a childe, I thought as a childe, but when I became a man, I put away childish things— now we see through a glasse darkly, but then face to face—* 'Tis alledged, That Scripture and ordinances are useful only in our minority: whilest we are *babes* in Christ, but these as *childish things* must be laid aside, when we are grown up to be *perfect men*: and if we will see *clearly*, we must throw away the *glasse* of the word, and ordinances, and have our inspection into the things of God more *immediately*, and *nearly*, even by *immediate Revelation*.

Ans. In these words, not the different degrees of Grace in this life, but the different condition of the state of grace and of glory are compared together: being not here taught, who have need of the glasse of holy Scriptures, and who not: but what the best and most perfect of us are in this life, in respect of what we shall be in the life to come: here we see the things of God through the glasse of his word, works, sacraments— but hereafter more immediately and fully, not by way of species, image, and representation, as through a glasse; but in a full view, face to face: Here that we may be united unto God, we must use the mediation of Faith, Hope, and Charity, *vers. 13. Now abideth Faith*, but hereafter our faith shall be changed into *vision*, our Hope into *fruition*, and only *Charity* shall remain, which being now but a *spark* shall increase then into a *flame*, which shall never die, but burn for ever.

Verf. 13.

In

In the mean time we must make use of those *prospectives* God hath graciously lent us, through which his *goodnesse*, *power*, *wisdom*, are presented to us: and if we throw away this *glasse*, or neglect the waies and means of *grace* and *salvation*, which God hath ordained: we must expect either to see nothing at all, or nothing but what are the *dreams* and *fond imaginations* of mens hearts, or what is worse, the *delusions* and *destructive suggestions* of Satan the Prince of darkness.

The like objection is made from 2 Pet. 1. 19. *We have al-* 2 Pet. 1. 19.
so a more sure word of prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, untill the day dawn, and the day-star arise in your hearts: From whence 'tis alledged that the Word of God and his Ordinances, are only useful until we get possession of Christ into our hearts, and then they are of no further use, because Christ by *immediate Revelation* is all in all to them in whom he abideth.

These words, if the context be considered, make more against *immediate Revelation*, then any way can be pretended for it: for this *sure word of prophesie*, whether it be understood more particularly of the prophesies and coming of Christ to the destruction of his crucifiers, and deliverance of his people; or whether more specially of the Law, and the Prophets of old, or whether more generally of all the Scriptures, both the old and new Testament; in what sense so ever this light of prophesie is taken, 'tis preferred before *immediate Revelation*, by *voice* from heaven: as being a more certain infallible way to direct us to the knowledge of Christ the true light.

Ansu.

For the further illustration whereof, 'twill be not impertinent to observe, that there is a twofold light, whereof Christ after an especiall manner is the fountain, and original.

1. The light of *Grace*, and *truth* in this life.

2. The light of *Glory*, and *peace* in that life to come.

And in both these respects, Christ is termed the *morning star*. The day-spring from on high: or as in the text, *The dawning of the day*. The holy Scriptures, or (in the language of the

text.

text according to some interpretations) *the word of prophesie*, is as *twere* those *beams*, which are *displayed* from Christ *the light* of the world, for our illumination, and guidance in the paths of *grace* and *truth*, unto the mansions of *glory* and *peace eternal*: *Thy word is a light*— *Psalm 119*. And all they who enjoy this word of prophesie in the right understanding, and conscientious practise thereof, are therefore termed *children of the light* and *of the day*, not of the night and of darkness, *1 Thess. 5. 5*.

But assuredly (what ever seduced persons may falsely gather from this text) whosoever shall neglect, or contemn the use of this light or obscure the same by false glosses, and misinterpretations; must read the Apostles words backwards, and become *children of the night*, and of darkness, and not of the light, and of the day.

But yet as the light of a candle is useless, when the Sun riseth, so the light of Gods Word for our direction in the way of *grace* shall cease, when the light of *glory* shall once arise, and the *day-spring* of eternity appear, when we shall be united unto Christ, not by faith, but by vision, when we shall no more see him, and enjoy him in his word, and ordinances, through a *glasse* darkly but *face to face*, plainly and fully be made partakers of him.

But in the mean time whilst we live in this darksome place of the world, darkned, by *ignorance* and *error*, by *sinfulness*; and manifold temptations thereunto; he that will not *walk in darkness*, not knowing *whither he goes*, must make use of Gods holy word for a *light* unto his feet, and a *lanthorn* unto his pathes.

1 Cor. 2. 1,
2, 4.

Against the use of humane learning by the preachers of the Gospel is alledged *1 Cor. 2. 1, &c.* And I brethren, when I came to you, came not with excellency of speech, or of wisdom. For I determined to know nothing but Christ, and him crucified— And my speech, and my preaching was not with the enticing word of mans wisdom, but in demonstration of the Spirit, and of power.

The Apostle in this place, takes not away the use of humane learning, because himself in other places makes use there-

thereof: he had his books and writings which he commanded to be brought unto him, 2 Tim. 4. 13. he read the Greek Poets, which he quotes Act. 17. 28. Tit. 1. 12. He commands *Timothy* to give attendance to reading, 1 Tim. 4. 13. and to study, 2 Tim. 2. 15. But amongst these *Corinthians* at the first he declined the use of his *humane learning*, not drawing his arguments from natural reason, and probable discourses out of Philosophy, guilded with curious, quaint, and rhetorical expressions, which he calls *the enticing words of humane wisdom, words of knowledge, probable arguments, or persuasive discourses*: this was not the way he went to convert these *Corinthians*; but by the demonstration of the Spirit, and power, i. e. He proved Christ to be the Saviour of the world,

1. By the demonstration of the Spirit. Shewing that the holy Spirit 1. did speak, and foretell in the Law, and in the Prophets, of Christs coming into the world, and of his doings and sufferings for our salvation. 2. That he both visibly descended on him, and audibly bare witness to him, in a voice from heaven, saying, *This is my beloved Son, &c.* 3. That he both visibly and audibly descended upon his Apostles also, and endued them with extraordinary gifts, and through their ministry also he descended upon others that were converted by them. Thus *S. Paul* preached Christ to these *Corinthians* by the demonstration of the Spirit. And,

2. Of Power also, viz. The power of miracles, curing diseases, speaking with tongues: these were the topical arguments, wherewith he persuaded them to become Christians.

And the reason hereof he gives, vers. 5. *That your faith might not stand in the wisdom of men, but in the power of God, i. e.* That the grounds of your belief in Christ, might not be the persuasions and allurements of men, how wise soever, but such as God himself made use of. In a word, his meaning in this place is, that he preached unto them plainly and not Rhetorically: and the arguments he used were demonstrative and divine, not probable and humane only. But,

1. We may not hence gather, that *S. Paul* did alwaies decline the use of Rhetorical, and Philosophical wisdom in his preaching, but such was his great wisdom, that his preaching

was according to the conditions, and capacities of his hearers, sometimes more *plainly*, sometimes more *elegantly*, and *mysteriously*: using sometimes *divine*, and sometimes *humane*, sometimes *demonstrative*, and sometimes *probable* arguments, and persuasions: He fed the *babes* in Christ with *milk*, as here, *Verl. 2. I determined to know nothing among you, but Christ, and him crucified*, but the more perfect and grown up in Christ, he fed with *stronger and solid meat*, as *verl. 6. Howbeit we speak wisdom among them that are perfect*.

And 2. when his preaching was most plain, it was not devoid of learning both *divine*, and *humane*, 'twas not without order, method, proper and pertinent expressions, like the upstart intruders into the ministerial office now a daies: who to avoid as they pretend the catching words of *man's wisdom*, speak not forth the words of *truth and soberness*: but rove, and ramble about many points in Divinity, which rightly they understand not; heaping together variety of texts, and Scripture expressions without either order or right application; as if to spend an hour, or more in a rude and zealous delivery of *religious notions*, were to avoid the *erring* words of *man's wisdom*, and to preach in the demonstration of the Spirit, and of Power.

1 Cor. 2. 14. *But the natural man receiveth not the things of the Spirit of God: neither can he know them because they are spiritually discerned, but he that is spiritual judgeth all things*: whence all *Enthusiasts*, and pretenders to the Spirit, most presumptuously arrogate to themselves an *unerring judgement* in all *spiritual* and *divine* things: vilifying all other persons besides themselves, be they never so learned or pious, as *blinde* and *ignorant*, under the notion of *unatural men*; whose presumption in the wresting of this text, and the true meaning thereof will appear by considering,

1. What is meant by the *natural* and *spiritual* man.

2. And what by the *things of the Spirit of God*.

For the first, the *natural* man is such a one whose *understanding* and *affections* soar no higher then outward *sensible* objects. So that there are two kinds of *natural* men.

1. One who is merely *natural* in respect of the *understanding* of his minde. And,

2. Ano-

Animalis homo est, qui habet intellectum & sensum depresso ad sensibilia.
Lyra.

2. Another who is natural in respect of the manner of his life.

Of the 1. sort were the *heathen Philosophers* of old, who received not the things of the Spirit of God; but accounted them as *fools*, idle, and ridiculous, because they did seemingly contradict the dictates of their *natural reason*.

Of the 2. sort are all *vicious sinful persons*, who are so wedded either to their carnal delights, or to their worldly ends, and interests, that *holiness, humbleness, self-denial, taking up the cross*, and the rest of such commands in the Gospel are altogether disrelished; they are foolishness unto them.

For the 2. *The things of the Spirit of God* are reducible to two heads,

1. *Pia dogmata*. 2. *Bona opera*. i. e. either, 1. *Holy doctrines* to be believed: Or, 2. *Good works* to be performed. The first are contradictory, and seemingly foolish to the *natural mans reason* and judgement: and the 2^d. to the *natural mans affections* and conversation.

And the reason is given, because *they are spiritually discerned*. For,

1. The *holy doctrines* of Christianity many of them are above the reach of *natural reason*, and only by the eye of *faith*, which is a gift of the Spirit, to be discerned.

2. The *good works* by Christ in his Gospel enjoined, many of them are cross to the *natural mans inclinations*: It must be a higher principle, even the quickning *grace* of the Spirit, that does open our eyes to discern them to be the way of blessedness; and so incline our hearts to yield obedience thereto.

So that the truth delivered in the first part of this text consists of two branches: 1. *That the natural man receives not the things of the Spirit of God two ways*.

1. *In that the mysteries of the holy Christian faith are not discernible by the eye of natural reason*.

2. *In that the Christian studies or good works of the Gospel are not relished, nor obeyed by men of meer natural affections and inclinations*.

But he that is *Spiritual* judgeth all things. The spiritual man is such a one,

1. Whose understanding is enriched with the Gifts;
2. Whose affections are rectified by the Graces of the Spirit. Or,
1. Whose natural reason looks into the things of the Spirit, viz. the distinctive duties of Christianity, with the eye of faith.
2. Whose affections and desires are inclined bereunto by love and obedience.

He judgeth all things. viz. All those things of Gods Spirit, which natural men judge to be foolish, and contrarious to their reason, and to their felicity: he rightly judges to be most wise and most conduitable to the attainment of that perfection and blessedness, whereunto being after the image of God, he is created.

[*Let he himself be judged of no man*]. As being above and out of the reach of the censures, and judgements of natural men: All whose censures, and censorious detractions of him he values not, as knowing them to be both rash and idle, foolish, and false.

2 Cor. 4. 3. But if our Gospel be hid, it is hid to them that are lost. Whence 'tis alledged, that the Gospel of Christ is clear, and intelligible enough to the children of Gods election, and heirs of the promise, without the help, or assistance of any humane learning.

But the Apostle treats not in this place, of the understanding, but of the preaching of the Gospel, affirming only that the word of God was not deceitfully handled, but the truth thereof was made so manifest by the sincere preaching of the Apostles, vers. 2. that it remained dark and obscure to none, but such as were in a lost condition, men of an obstinate, obdurate, reprobate sense: In whom (as it followes vers. 4.) the God of this world, hath blinded their minds of them that believe not, lest the light of the glorious Gospel of Christ, should shine unto them.

And the Gospel is hid to them that are lost, *two waies*.

1. When they receive it not being plainly preached to them, or approved to their conscience in the sight of God, as in vers. 2. Or else,
2. When they do hear, and receive it, but not right.

And men do not rightly receive the Gospel,

1. When

1. When they do not *acquiesce*, and rest in it, as the undoubted way of life.

2. When they do not readily obey, and put in practise what the Gospel enjoyns and commands.

3. When they *persevere* not, are not constant in this faith and obedience.

To this text many more are urg'd, wherein the privilege of the Saints, and servants of God, as to the understanding of his will both *mediately* and *immediately*, is affirmed, Psal. 25. 14.

The secret of the Lord is with them that fear him, and he will shew them his covenant. Mat. 5. 8. *Blessed are the pure in spirit, for they shall see God.*

Psal. 25. 14.

Mat. 5. 8.

Joh. 10. 4, &c.

Christ's sheep do know his voice, and follow him; but a stranger will they not follow, neither do they know the voice of strangers; Joh. 10. 4, 5. with the places be-

fore remembred, Mat. 11. 25. 2 Cor. 1. 26, 27. From which

and many other places both of the old and new Testament 'tis

alleged, that *the elect, the Saints, holy and humble men*, and

such as *fear God*, have a *secret teaching* from God whereby

they understand his Word and will, without the help of *human learning*; they are that *new Jerusalem* which hath no

need of the light of Sun, Moon, or candle, but the Lord God is the

light thereof, Rev. 21. They are the Saints that know all things,

and need not that any should teach them. And though they be

illiterate, yet do they know more of God, then the *Learned*, and

great ones of the world, whom the god of this world hath

blinded, that they cannot see Christ through the thicket of

profane learning and unprofitable speculations.

To clear all which Texts from the false glosses, which un-

learned and unstable men have put upon them to patronize

their own want of learning and inconsistency in the way of

truth; I confess,

1. That only the pure, and holy, only such who are sanctified

by the Spirit of Grace, have the true and saving knowledge

of God, and of Jesus Christ. But withall we must remem-

ber, that there is a twofold knowledge of God and of Jesus

Christ.

1. The one *doctrinal*, and speculative, which is not ordi-

narily obtainable but in the use of outward means, and the

blessing of God thereupon.

2. The other *practical*, or the sanctified use of this doctrinal knowledge by the immediate influence of Gods Spirit upon the soul, enquickning and perfecting the same in all *obedience and holiness of life*, as the body is enquickned and animated by the soul: And the former of these must ever precede, and go before the later: For all *holiness and obedience* to the will of God, does presuppose *the knowledge* thereof. *Primum Dignum esse, postea color*, saith *Lactantius*: no man can do the will of God, that *knowes* it not, nor make a sanctified use of that knowledge which he hath not obtained: but as in the procreation of the *natural* man, 1. The *body* is formed; and then, 2. The *soul* infused: So of the *spiritual* man also; 1. The *body* of sacred knowledge must be conceived and framed in the minde. 2. The *soul* of sanctification infused in the obediential and practical use of this knowledge. And both of these are the work of Gods Spirit; the one the issue of his *gifts*, and the other of his *graces*, but neither without the use of those respective means which God hath thereto most graciously appointed.

2. Whosoever pretend to *immediate Revelation*, and to have a *secret teaching* from God, because they are of the number of his *Saints*; and such as *fear God*, must remember, that 'tis an *act of great presumption*, misbecoming the humility of *Saints*; and directly opposing the *fear of God*, to neglect the *means*, and depend upon *miracle* for the knowledge of his will: so that by the very act of depending upon *immediate Revelation*, they cut themselves off from all rule, and interest in those promises, that are made to the *meek, lowly, humble*, and such as *frankly* *Lave*; for how can they be of the number of those *holy* to whom the *mysteries of heaven* are revealed? who rank themselves amongst the most *wise and perfect*. All *professions and boasts* of *wisdom and holiness*, being *symptoms of pride and presumption*, are thereby evident *tokens*, that there is no true *lowliness*, or *lowly sou* having *piety* in the hearts of such *professors*; *burthen they* *overwhelm* *themselves* *with* *things*, which they have not seen, being vainly *puffed up* by *flattering* *fleshy minds*. And the minde never dwells with that *fleshy humour of self-conceited knowledge*, and *piety*, without the

secret infusions of that Diabolical spirit, who as he was the first original of all pride and presumption, so of all selfishness, and error: thence derived, and infecting the hearts, and lives of men: For pride is the beginning of sin, (and error also) and he that hath it shall pour out abominations.

Ecclus. 10. 13.

What, and how great are the benefits of piety, and holiness of life, as to the right understanding of Gods revealed will, hath been already expressed: That it is as the very soul, and spirit, so the top, and perfection of true wisdom and knowledge: that it is the end of all our studies and endeavours, and of all learning and knowledge both divine and humane: and that without this holiness of life, all our learning and knowledge shall be so far from being any way useful as to our own particulars, that it shall tend to our greater condemnation at the last day: Luk. 12. 47. That whilst we study for learning and knowledge: with desires and intentions only to be more wisely, and knowingly pious and religious, and withall do make a sanctified use of our knowledge received, not suffering it to continue unimproved, and speculative in the brain, but to be practical in the heart; and have its influence upon the actions of our life: That thereby God is invited, and according to his promise, will undoubtedly multiply, and increase our wisdom: and by his holy Spirit open our eyes to see more clearly the ways of his service, and our own salvation, then such persons who have perhaps a greater portion of learning, but less piety: and hence undoubtedly many persons of meaner gifts, and less learning, have outstript others more learned and knowing in the knowledge of holy mysteries, God of his great mercy enriching their understanding with more for the holy and pious use they have made of the less portion of knowledge imparted to them.

But yet notwithstanding, the soul must not be advanced to the destruction of the body of sacred knowledge: nor that which is the end and perfection of true wisdom, must not make null and void the means God hath designed thereunto: nor may we presume upon our good desires, pious intentions, and fancied relations unto God as his Beloved people, further then in all humility to wait upon him for his blessing, not without

but in the use of those means of grace and truth, which he hath ordained for our direction and guidance therein.

Ecl. polit. l. 5. If license were given to every man, to follow what himself imagineth that Gods Spirit doth reveal unto him, or what he supposeth that God is likely to have revealed to some special person, whose virtues deserve to be highly esteemed, what other effect would ensue hereupon, but bitter confusion of his Church, under pretence of being taught, led, and guided by his Spirit? Th' gifts and graces whereof, do so naturally all tend unto common peace, that where such singularity is, they whose hearts it possesseth, ought to suspect it the more, in as much as if it did come from God, and should for that cause prevail with others, the same God which revealeth it to them, would also give them power of confirming it to others, either with miraculous operation, or with strong invincible remonstrance of sound reason, such as whereby it might appear, that God would indeed have all men judgements to be place unto it. Whereas now the error, and insufficiency of their arguments, doth make it on the contrary against them a strong presumption, that God hath not moved their hearts to think such things, as he hath not enabled them to prove. *The Prayer.*

“O blessed Father of lights, and fountain of all holy, true, divine, and celestial Revelations; as thou hast been pleased to reveal thy Son unto us to be the way, the truth, and the life: so give us hearts to cleave fast to these divine Revelations; both to acquiesce and persevere in the sacred doctrine and saving practice thereof: take from us all vanity of mind, and deceitfulness of imagination; and let not the Author of lies prevail upon our depraved fancies, to take us off from an holy, humble, and constant dependence upon thee, in the use of the means of grace and truth ordained by thee: Let thy Word be ever a light unto our feet, and a lanthorn unto our paths: and let thy holy Spirit ever clear this light to our minds, and inflame our hearts with the sacred fire of divine love and zealous obedience to thy holy will revealed in thy word: that by the guidance of this twofold light, thy Word without, and thy Spirit within, both our outward and inward man may be directed in the waies of thy service, and of our own salvation, through Jesus Christ our Lord, Amen.

The

The Ground, and general Heads of the ensuing Discourse.

1. **T**Here were never any *times*, wherein that admonition of *S. Peter* was more necessary to be observed, by all careful and conscientious Christians: *Be sober and vigilant, for your adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour, 1 Pet. 5. 8.*

2. There are two waies, whereby the Devil working upon mens frailties, and upon their extravagant lusts and passions, doth *devour*, or destroy their souls.

1. By blinding their *understandings*, whereby they become apt to be seduced to the entertainment of *errors*, and belief of *lies*.

2. By poysoning their *affections* with the false paint of worldly vanities: whereby they are inveigled into *sinfulness* and *vice*.

3. And so nearly, and entermixedly are the acts of the *understanding* enterwoven with those of the *will*, and *affections*, that the corruption of the one, doth ever corrupt and vitiate the other: So that as *sinfulness* on the one hand, clouds the judgement, and is ever productive of errors in the *understanding*: so an erroneous *Judgement* on the other hand, is

ever fruitful in the production of *sinful acts* and habits.

4. Hence it comes to passe by necessary consequence (the just judgement of God concurring) that the great, and crying *sins* of our Nation, have produced so many great, and dangerous overspreading *errors* amongst us: For the broaching, and belief of lies, as 'tis in it self a *sin*, and the fruitfull dam of many sins: so 'tis also by the just judgement of God, a *punishment* for sin: which is affirmed, *2 Thess. 2. 10, 11. Because they received not the love of the Truth, that they might be saved. For this cause God shall send them strong delusions that they should believe a lie.*

5. The love of the Truth is not received so as to be effectual unto salvation three waies.

1. When we do not *acquiesce*, and rest in it, but fondly doat upon *new Lights*, and *new Revelations*, as if the truth of Christ revealed, were imperfect and defective.

2. When we do not *practise*, and live according to the truth, having a form of godlinesse, in the doctrinal knowledge, and discourse of the truth only, but no power, in the conscientious practise thereof.

3. When we do not *persevere* either in the profession of the true Faith: or practicall obedience thereof.

6. When any of these waies the love of the truth is rejected, the guilt of so great a crime, most justly provokes the Almighty to permit holy Truth to be poysoned with lies, and doctrines of Devils.

And

And in this respect God himself affirms himself to be the author (not actively, but passively) of all delusions, as Ezek. 14. 9. *If the Prophet be deceived when he hath spoken a thing: If the Lord have deceived that Prophet: which God doth most justly for the sinful disobedience of the people; for this is no other, saith Hierome, but what is agreeable to that threat, Luk. 26. 27, 28. If you will not hearken unto me, but walk contrary unto me: then will I walk contrary unto you in fury, &c.* There being nothing that God inflicts more contrary to the happiness of a people, than the *insatiation* of their *Priests and Prophets*. Hier. in loc. !

But, as *all things work together for good to them that love God*, so do *Heresies and errors* also: The which as they are for evil, by the *insatiation* of the wicked: so they are for good also, in the further *illumination*, and *sanctification* of the *Righteous*. Nor would the supreme goodness ever suffer the evil of Heresie, or any other evil to be, but that he full well knows how to bring good out of evil.

8. That we may then attain those good ends for the which God permits Heresies amongst us, and avoid the evil of infection and insatiation thereby: or according to the same Father, *Ut quisque sic carpet botrum, ut caveat spinas, & ex luto aurum colligat*: That every one may so pluck the fruits as to avoid the thornes, and gather the gold of sound doctrine, out of the mire of filthy Dreams and delusions, 'twill be necessary seriously to weigh and consider,

Haeretici, veris catholicis membris Christi, malo suo profunt, dum Deus usitur malis bene, & diligentibus eum, omnia cooperantur in bonum, Rom. 8.

Aug.

1. The nature of Error, Heresie, and Schism, with the general heads hereof.
2. The danger of being infected thereby.
3. The ends for which God permits them.
4. To observe such rules, and receive such directions, as may by divine assistance, keep him free from infection by them.

But as an honest man, who is not content with the knowledge of the nature of Error, Heresie, and Schism, but desires to know the danger of being infected thereby, and the ends for which God permits them, will be desirous to know the manner of avoiding them, and the manner of receiving such directions, as may by divine assistance, keep him free from infection by them.

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Of ERROR, HERESIE, and SCHISM.

CHAP. I.

Of Error in general.

1. **E**Very man by nature is as prone to Error, as to sin: the understanding being as well clouded, as the will, and affections corrupted by the fall of *Adam*: Our first parents out of a sawcy presumption, affecting to know what they ought not, involv'd themselves and all their posterity, in blindness and ignorance of what they ought to know.

The body of man being subjected to natural corruption and mortality, subjects the soul whilst 'tis imprisoned therein to a spiritual corruption also, through ignorance and error. For the corruptible body (saith the wise man) presseth down the minde that museth upon many things, and hardly do we guesse aright at things that are upon earth, and with labour do we finde the things that are before us, and the things that are in heaven who hath searched out? *Wisd. 9. 15, 16.* So that not to be ignorant, and not erre in the points and particulars of heavenly truth, is not humane, saith the Father, but the sole prerogative of the divine nature.

In nullis erroribus, sed Deinitis solum est. Aug. serm. ad fratres in erem.

2. There is a threefold ignorance, wherewith all the minds of men are naturally clouded.

1. To be ignorant of what is necessary to be known.
2. Not to know what is necessary and expedient for us, agreeable to our persons, callings, breeding, and the times wherein we live.

3. When through a corrupt and depraved disposition of minde, we mistake falshood for truth, and darkness for light, and this whether in bare opinion, or else of set purpose, and settled determination: The last of these is the most sinful ignorance, and that which properly and ~~est~~ *ἔσχατον* is called *Error*, whereunto that woe belongeth, Isa. 5. 20. *Wo unto them that call evill good, &c.*

3. In many things we offend all, Jam. 3. 2. And this not only by *iniquity* in life and action, but also by *error* in judgement & opinion. But as God of his great mercy, through the merits of Christ, imputes not unto us those sins which through natural frailty, and meer infirmity, daily and hourly invade the innocence of the soul, i. e. if with an *humble, lowly, penitent and obedient heart* we confesse them, and unfeignedly beleve in Christ for the pardon of them; so neither doth he impute those *errors* of our judgements, which are of smaller consequence, whilst they infect not the *will*, and *affections*, so as *obstinately* and perversely to persevere therein.

A bare and naked error in the understanding only, is rather an *infelicity* than a *crime*: 'tis the obstinacy of the *will*, the animosity, and perverseness of the affections in cleaving to the mistaken conception of the understanding, that renders the mistake a *sinful and diabolical error*; for, saith the Father, *Whilst we do but erre, we are but like our selves, frail mortal men, whose thoughts are miserable, and whose devices are but uncertain: but when through animosity and perverseness we persist in our errors, we are then of our father the Devil, who as he was a lyar from the beginning, and abode not in the truth, so doth he obstinately abide for ever in the destructive and damnable errors of his waies.*

Both this *infelicity*, and also this *sinfulness* of error will more fully appear, by considering and rightly understanding the nature of *Heresie* and *Schism*, the two general heads whereunto all sinful error is reducible.

Aug. de verbis
apost. serm. 22.

Joh. 8. 44.

CHAP. II.

Heresie : the nature and ingredients thereof.

Heresie hath its denomination from the Greek word *αἵρεσις*, to *chuse* or follow by way of *division*, and separation : the which being continued, and increased by *perverseness*, and *obstinacy* therein ; gives unto *Heresie* its perfection, and compleatment : The former is an error of the *understanding*, the latter an exorbitancy of the *will* : And thus both the *Sententiarist*, and the *Schoolman* define an *Heretique* : *He is an Heretique who both erres in the Articles of holy faith, through defect in his understanding, and withal pertinacionously cleaves to such errors, through the perverseness of his will.*

From this general description of an *Heretique*, and the nature of *Heresie*, the particular *ingredients*, whereof the cup of *Heretical* poyson is compounded, will appear to be these :

1. To be an *Heretique* is to erre in matters of *faith*, not of *Fact*, and in points of *Doctrine*, not of *Discipline* : the former distinguishes *Heresie*, from *sinfulness* of life : The latter opposes *Heresie* to *Schism*.

These points of faith are either 1. *Fundamental*, such as are the grounds, pillars and constituent parts of holy Christian Religion : Or, 2. *Superstrutive*, such clear and evident truthes as are built upon, and by necessary consequence do flow from those grounds. An error in the former is *primarily*, and *principally*, and in the latter *secondarily* and *consequentialy* *Heresie*.

2. He that in either of these respects, erres in the most holy faith, through *ignorance*, *misunderstanding*, or *misinformation*, is not presently to be adjudged an *Heretique* : untill this error in his *understanding*, hath so infected his *will* and *affection*, that he cleaves to this his private erroneous opinion, even against the judgement of holy Catholick Church and the doctrine of Christ sufficiently made known unto him :

Aug. de civit.
di l. 18: c. 51.

1 Joh. 3. 19.

so the Father, *Qui in ecclesia Christi morbidum aliquid pravumq; sapient, si correpti, ut sanum veltumq; sapient, resistunt contumaciter, &c.* They who in the Church of Christ, do believe any pernicious doctrines, and being instructed and admonish to receive the sound and saving truth, do yet pertinaciously persist in their errors, and continue to defend them still, without conversion and amendment, are hereby become Heretiques; Of whom S. John, *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, viz.* In the society of holy orthodox Christians. And being gone out through the obstinate maintaining the delusions of their own heads, they become, saith the Father, of the number of those enemies whom God permits for the trial of our faith, and exercise of our charity.

And this particular ingredient of Heresie, the same Fa-

Qui sententiam suam quamvis falsam, nulla pertinaci animositate defendit: praesertim quam non audacia sua presumptionis peperit, sed a seductis & in errorem lapsis parentibus accepit: Quare autem cauta fidei utilitate veritatem, corrigi paratus cum invenerit: nequam est inter haereticos deputandus.
Aug. Epist. 162.

ther in one of his Epistles more fully cleareth thus, *He that defends his opinion though it be false, with no perverseness and animosity, especially if it arise not from his own bold and sawcy presumption of minde, but from his erroneous and seduced guides and pastors, or parents he hath received it: if with all carefulness and diligence he*

seek to know the Truth, being of a ready and prepared heart to imbrace it when he shall finde it, such a person, though he does erre in the most holy faith, is not to be accounted an Heretique.

Isid. de verbo
Haer.

3. The third ingredient then of Heretical poyson, is the obstinate cleaving to an erronous opinion, or tenent in Religion, contrary to the judgement of the universal Church. So Isidore defines Heretiques to be, such persons, who of their own heads depart from the judgement of the Church; hampering out of their own brains false and perverse doctrines: *wheras (saith he) it is not lawful for us (orthodox Christians) rubbing in any thing of our own heads, nor yet to receive and believe what any others of their own heads have brought into the Church: We have the Apostles of Christ for our Authors, for even they brought in nothing of their own minde,*

but,

but the doctrine they received from Christ they faithfully published and preached to the world. And though we, saith the Apostle, or an Angel from heaven should preach any other Gospel, besides, &c. Gal. 1. 18.

From the Apostles, the sound and saving Truth is received by the Church: so that, saith Irenæus,

We ought not else where to seek the truth, which in the Church may be easily found, since the the Apostles have most fully-treasured up therein, as in a rich store-house, all things that are of Truth, so that whosoever list, may thence take out the waters of life:

Non oportet adhuc quærere apud alios veritatem quam facile est ab ecclesia sumere, cum Apostoli quasi in depositorum dives, plenissime in ea condiderint, omnia quæ sunt veritatis, ut omnis quicunque velitumat ex ea partem vitæ. Irenæus. l. 3. c. 4.

Therefore the Apostle styles the Church, *The pillar and ground of Truth*, 1 Tim. 2. 15. *The pillar,* In Gloss. ordin.

se bene sustinens veritatem, ne corruiat licet tribuletur.

Upholding the Truth that it fall not, though daily distressed by the gates or powers of hell, whose instruments are Wolves without, or Foxes within, the one by open persecutions assailing, the other by secret infectious opinions undermining the Truth: but the Church like a pillar supports it; and like the ground which God hath made to stand continually, both upholds, and holds forth the true faith; and like a rock against the raging billowes of the sea stands it out against all the gusts of persecutions, heresies, and schismes, which are as 'twere that spiritual ammunition wherewith all the gates of hell are furnished, to fight against the Church of Christ, and the most holy faith thereof: But whilst we stand with the Church, we shall not need to fear either the crafts or assaults of these ghostly enemies: For upon a Rock Christ hath grounded his Church, and the gates of hell shall never prevail against it, Mat. 16. 18.

When any particular person then opposes his private spirit, and judgement, against the publique judgement, and spirit of that Church whereof he is a member, or when any particular Church opposes the judgement of the Catholick, or universal Church in point of holy faith; this necessarily makes one ingredient in the sin of Heresie: for

ſo he or they do not ſtand upon the rock, whereupon holy faith is grounded, nor reſt on that pillar which upholds the

Hec eſt vita introitus, omnes a reliquis fures ſunt & latrones. Si quis tam obſtinatè in ſuo errore perſiſtat, ut univerſam Chriſti eccleſiam audire nolit, talis juxta Chriſti mandatum pro eibnico & publicano, nobis habendus eſt. Irenæus.

Truth. This (ſaith Irenæus) is the way of life (meaning the way of the Church) and all the reſt are ſheeves and robbers--- Whoſoever he be that will obſtinately perſiſt in his own erroneous opinion, and reſuſe to hear the Church, let him be unto thee (according to the command of Chriſt)

as a Heathen or. Publican,

As in the natural body he is accounted a monſter, rather then a perfect man, who hath any exuberant member that is diſproportionate, and not agreeable with the reſt of the members of the body: ſo in the myſtical body of Chriſt, he is an Heretique, no orthodox Chriſtian, whoſe particular faith is exuberant, and agrees not with the whole body of the Church: according to that undeniable axiome, *Turpis eſt pars omnis toti non congrua*: That part is diſorderly and ſinful, which agrees not with the whole, whereof it is a part.

Sicut meſura eſt unius cujuſq; parti, ita totius corporis, quod omnibus ſuis partibus conſtat. Aug.

Auguſt.

Unus fides non numero, ſed genere, qua ſimilitudine in omnibus.

As there is but one faith, Ephieſ. 4. 5. which is therefore called, *The unity of the faith*, verſ. 13. and though there be ſeveral articles, or parts of holy Truth, which conſtitute this one body of faith, yet faith the Father, *Veritas eſt veritati congrua*: one truth bears ſuch a proportion with another, as is agreeable to the whole, ſo that the whole body of the true faith is like itſelf in all the parts or particular points thereof: even ſo there is but one body, Eph. 4. 4. i. e. one Church profeſſing this one faith, and though there be many members of this one body, yet each true member is ſo proportionate to the whole, as that all makes up but one orderly myſtical body of Chriſt, which ought to be as without ſpot or ſtain of ſin, ſo without the exuberant diſorder of error.

'Tis the end and office of the Miniſtry to bring all Chriſtians to this pitch of perfection, even to be all incorporate, as members of one myſtical body of Chriſt, by the unanimous

rious acknowledgement of one faith: Ephes. 4. 11, &c. He gave some Apostles— for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive: but speaking the truth in love may grow up into him in all things, from whom the whole body fleshy joyned together, and compacted by that, which every joynt supplyeth according to the effectual working in the measure of every part, maketh increase of the body to the edifying of it self in love.

4. The 4. ingredient of Heresie, is to hold and maintain an error in faith, with frowardness, and opposition to lawful determinations. For though all Christians cannot perhaps in their judgements submit to all lawful determinations of controversies in Religion: yet however these are thereby obliged to a passive obedience, to possesse their souls in patience not to oppose the authority, and disturb the peace of the Church. Remembring, 1. That the unity, peace, and authority of the Church in general, is more to be valued then any particular mans satisfaction. And 2. That the publique resolution of the Church, is to be preferred before any private mans perswasion to the contrary.

That opinion of S. Cyprians concerning Rebaptization was in him but an error, because the Church had not determined any thing for, or against it; but after the Church had defin'd it, and adjudged Rebaptization unlawful, 'twas in all persons that maintained it, not an error only, but an Heresie.

Euseb. eccl. hist.
lib. 7. c. 2.

To sum up all in few words: A man becomes guilty of Heresie.

1. By disbelieving any fundamental Article of Faith, or necessary part of saving Truth, in that sense, as it was evermore received by the universal Church of Christ.

2. By believing any superstitious Errors, or Additions, which do veruallly, and by necessary and evident consequence

folvd: And every *breach* of communion is a *Schism*.

3. Now the *Communion* to be maintained amongst Christians is either { Internal.
External.

The *internal* communion hath several branches, *viz.*

1. To beleve and assent to all those saving truths revealed to us by Christ, and his Apostles, and in all ages of the Church maintained, 1 Cor. 13. 7.

2. To bewith all obedience prepared in heart to assent to the Dictates of the Church, whether universal or particular, that are agreeable to such revealed Truths, Mat. 18. 17.

3. To judge charitably each of other, accounting all such for our Christian brethren, who profess this same Christian faith, and are of this Christian minde, and spirit, Col. 2. 16.

4. To sympathize in each others affections: which includes several particulars: as 1. To sorrow for the sins and errors of others. 2. To condole in the sufferings of others, or to weep with them that weep, Rom. 12. 15. As also to congratulate the prosperities of others, or to rejoyce with them that rejoyce: which enjoynes also, 3. To rejoyce as do the Angels of heaven at the conversion of a sinner, or any misguided soul from the errors of his maies, Luk. 15. 7.

5. To pray for the growth, and perseverance of all holy and orthodox persons in faith, and obedience, and for the conversion of all profane, schismatical, and heretical persons, and for the reunion of all such to the Church, as are divided from it, 1 Sam. 12. 23. Psal. 122. 6. 1 Tim. 2. 1.

6. To hold communion in our desires and affections with all such as are divided from us in perswasion, and judgement, and by all means to endeavour an external communion with them, according to our several powers, and in our several places and offices, Gal. 6. 1.

The *external* communion consists also of several branches. As,

1. In the oral confession of the same Creeds or Symbols of Christian Faith, Rom. 10. 9, 10. 2 Tim. 1. 13.

2. In the participation of the same Sacraments, 1 Cor. 10. 16.

3. In the admission of, and submission unto the same Apostolical discipline, and government, Heb. 13. 17.

4. In the use of the same Liturgies, or publique forms of external divine worship, 1 Cor. 1. 10. Rom. 15. 6.

4. Hence by the rule of contraries, 'twil appear plainly, who is a *Schismaticque*, or in what respects the guilt of *Schism* is contracted.

1. He is guilty of Schism, who withdrawes his assent from the doctrine of Christ and his Apostles, either as 'tis by the Church universal professed, or else as 'tis exprest by the doctrine, and established by the Lawes of that particular Church whereof he is a member, whilst this particular Church opposes not the doctrine of the Church Catholique: for when any particular person shall in any point of faith oppose his private opinion against the publique judgement of the Church, this is not only Schism in him, but such a branch of Schism also, as coincident with Heresie, whereof before.

2. He who shall limit the Church of Christ to his own particular sect or fraternity, saying, *we are the Church*, *we are the elect and people of God*, and all who joyn not in communion with us, are *cast awaies*, and out of the State of salvation, he is guilty of *Schism*, in that he cuts off the main body of Christian people, or rather cuts off himself and his own fraternity from the main body of Christs holy Catholick Church. So the *Donatists* of old limited the Church of Christ to their own sect, and the confines thereof to that part of Africk where they inhabited, contrary to the promises of God, who hath given unto Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession, Psal. 2. 8. & Gen. 22. In thee shall all the nations of the earth be blessed: whereupon the Father infers, since we have the promises of God, concerning the universality of the Church to be diffused, and spread over the face of the earth: if therefore an Angel from heaven should say unto thee, Forgo thy relation to the Catholick Church, and be of this or that particular Church or sect, which saith, *we*, and we only are the Church and people of God, be ought to be accursed, because he hath endeavoured to cut thee off from the whole, and to limit thee to a part, and there-

Recepimus promissiones de universalitate ecclesie, toto mundo diffuse, si ergo angelus de celo tibi has promissiones tenenti diceret, Dimitte Christianitatem, totius orbis, & tenes partem Donati, anathema esse deberet, quia te a toto prae-cideret, & in partem contrudere conaretur, & alienare a promissis Dei.
Aug. Epist. 265.

by to alienate thee from the promises of God in Christ Jesus.

A third branch of *Schism*, necessarily depends upon and flowes from the second. And this is rashly to judge, and uncharitably to condemn the Churches, or societies of our Christian brethren; so the *Montanist* perswaded their followers to speak evil of the universal Church, where ever spread over the face of the earth, and not only to deny thereunto all reverence and esteem, but also in no wise to joyn with them: of this kinde of *Schism* are all such guilty, who refuse to joyn with their Christian brethren in the publique service of God, under pretence of separating from the wicked of the world, who with the proud Pharisee in the Gospel, presumptuously *justify themselves* and their own Church, and faction, and unjustly condemn all others, Luk.

Euseb. eccl. hist.
l. 5. c. 16.

18. 9. who are *so pure in their own eyes*, as to say to others, *Stand by thy self, come not neer to me, I am holier then thou*, Isa. 65. 5. little esteeming the exhortation of the Apostle, Phil. 2. 3. *Let nothing be done through strife or vaine glory, but in lowlines of minde let each esteem other better then themselves*: For saith the Father hereupon, *There may be those secret and hidden vertues in others, whereby they do excell thee, though that whereby thou doest seem to excell others be not secret, but apparent.*

Verè existimamus posse aliquid esse occultum in alio, quo vobis superior sit, etiam si bonum nostrum, quo illo videmur superiores esse, non sit occultum. Aug. de verbis Apo.

4. To have no Christian sympathy, or fellow feeling either of the sins or sufferings of our Christian brethren, is a fourth branch of *Schism*: For as in the natural body, if one member suffer, all the members suffer with it; or one member be honoured, all the members rejoyce, 1 Cor. 12. 26. And the reason is given vers. 25. *That there should be no Schism in the body, but that the members should have the same care one for another*: So it is in the mystical body of Christ, as it follows vers. 27. *Now ye are the body of Christ, and members in particular*. That there be no *Schism* therefore 'tis required that we have the same care one for another, and according to the same Apostles injunction, Gal. 6. 2. *Bear ye one anothers burdens, and so fulfil the Law of Christ, who hath borne the burden of our sins, and so must we by his Law of charity bear one anothers burdens both of sins and sufferings, or else we manifest our selves to be no true members of his mystical*

ser. 21.

cal:

cal body, but either such members as are dead by *sinfulness*, or cut off from the body by *Schism*.

5. He cannot be free from the guilt of Schism, who doth not heartily desire, and fervently pray for the *peace* of the *Church*, even for the peace, 1. of all *Christendome* in general, for the happy knitting together of the broken parts, and divided members of this too much disagreeing body: and for the *peace* and prosperity, 2. of that particular *Church*, whereof each one is member, as Plal. 122. 6, 7. *Pray for the peace of Hierusalem, They shall prosper that love thee, peace be within thy walls, and prosperity, &c.* The same Christian duty is commanded also, 1 Tim. 2. 1, 2, 3, 4, 5.

As to the parts of *external* communion;

1. 'Tis a branch of Schism to *reject* the ancient Christian Creeds, which are no other but those consonant agreeing joyn't bodies of the holy Christian faith, whereby, as by so many *ligaments* and sinews, all Christians are conjoynd as members of the same mystical body, being all of *one accord*, and of *one minde*, Phil. 2. 2. For it is the *unity of the faith*, and of the *knowledge of the Son of God*, or the unanimous sincere profession of one, and the same Christian Faith, whereby we grow up together as one perfect man unto the measure of the *stature of the fulness of Christ*, Eph. 4. 13.

2. To forsake the publique assemblies of our Christian brethren in the publique worship of God, is another branch of *external* Schism, and contrary to the rule of the author to the Heb. 10. 25 Where he forbids this, as he enjoynes the former, and that because the one does commonly follow upon the other: 1. Therefore he enjoynes, vers. 23. *Let us hold fast the profession of our faith without wavering*— And 2. that which would follow upon the transgression of this command, *not forsaking the assembling of your selves together as the custome of some is*, vers. 25. 'Twas the custome of some for fear of persecution, and reproach to forsake the publique assemblies of Christians: and of others saith the *Glosse*, upon presumption of their own piety and perfection to separate themselves from the rest of their brethren whom they rashly judged to be sinners, and such imperfect, defective persons,

*Gloss. interlin.
in loc.*

as were unworthy of their society: to forsake the assembling of our selves together, for either of these causes contracts the guilt of *Schism*. In the latter respect the Novatians separating themselves from the Church of Christ, call'd themselves *Wydgers*, or Puritans; saith the ecclesiastical-historian. *Euseb. eccl. hist.* l. 6. c. 33.

3. And this kinde of Schism consists of two parts. 1. To refuse to joyn in the participation of the same *Sacraments*. 2. In the use of the same *Liturgies*, or publick forms of divine worship. As to the 1. *There is but one baptism*, Eph. 4. 5. or one Sacrament whereby we are engrafted into the body of Christs Church, which whosoever refuses, or admits, both the *Catabaptist*, and the *Anabaptist* makes a breach in the mystical body of Christ. So, *but one Sacrament of our nourishment and growth in grace*, even that of the holy body and blood of Christ: in communion whereof, *we being many are one bread, and one body, for we are all partakers of that one bread*, 1 Cor. 10. 16, 17. Even saith the Father, *As many grains are incorporate in one bread, and many members in one body, so the faithful members of Christs Church, make up but one bread and body, by participation of Christs blessed body and blood under the sacramental representation of bread and wine*. He that contemns or neglects then the use of this Sacrament, doth for his part separate and divide himself from the body of Christ, wherewith every prudent good Christian desires to be joyned, *that he may grow into him in all things, which is the head, even Christ*, Eph. 4. 15. And Sacraments amongst many other holy ends of their institution, hath this for one, that they are marks of distinctions, saith judicious Hooker, *to separate Gods own people from strangers*. *Hook. eccl. pol. lib. 5. sect. 37.*

4. To decline the use, and to refuse to joyn in the Church *Liturgies*, or publique forms of divine service; such *Liturgies* being both agreeable to the word of God, and to the doctrine, and constant practise of the Church in all ages; if it be not in it self a branch of *Schism*, 'tis the cause, and cursed parent thereof: For as no form of prayer is the mother of confusion, so several forms by persons of the same Church, are the means and in-lets of division: for whilest one likes this mans way of praying, and another likes another mans

way: one faith, I am of *Paul*; and another, I am of *Apol-*
lo, &c.

Therefore to prevent all divisions in the Church, and to keep
out all *corruptions* both in faith and manners; and to avoid
all *ignorance, insignificance, impropriety, and extravagant* whies of
expressing our minds unto God in prayer: As also that we
might communicate in each others prayers, and reap the be-
nefit of each others fervency and devotion of soul in prayer,
these were the great and weighty reasons wherefore ever a
set and standing form of publique prayers hath been prefer-
red and used in the Church of Christ. And when we do
consider, and remember, 1. That God himself under the Law
commanded set forms of prayer to be used, Numb. 6. 23.
Deut. 10. 3. & 26. 3, 4. 2. That *Moses* thanksgiving for that
admirable victory given the Israelites against *Pharaoh*, not
only stands upon record for a precedent or pattern for the
framing of prayers, which might be repeated often; but al-
so grow afterwards to be a part of the Jewish Liturgy.
3. That all the *Psalmes* are so many set forms of prayer and
praise that were used in the Temple, 2 Chron. 29. 30. al-
though they never had again the same occasions which
brought them forth at the first. 4. That under the Gospel,
not only *John Baptist* first, but afterwards Christ himself
taught his Disciples a set form of prayer, with a positive com-
mand when ever they prayed, to say, *Our Father*, &c. Luk.
11. 1, 2. 5. That Christ himself used a set form in his agony,
Mat. 26. 39. not altering his expressions, (as if God were
pleased with variety of phrases, a custom which only serves
to tickle the itching ears of men, and win popular applause)
but he went again and prayed, saying the same words, ver. 44.
And also upon the crosse he used a set form; not of his own
framing, but used long before in the Church, Mat. 27. 46.
6. That this was the way of the primitive Church, as appears
from the *Liturgies* of S. James the Apostle, of S. Basil, S. Chry-
Hook. eccl. fol. 301. *softness*, &c.
h. 5. fol. 25.
 And 7. if we consider with the judicious *Hook-*
ken, The ink some deformities whereby through endless and sensu-
 ous effusions of indigested prayers, the worthiest part of Christian
 duty to God, is unsufferably disgraced: whilst men are herein

sub-

subject to no certain order, but pray both what and how they list. All these things being seriously considered, we must needs say with the same learned author: That no doubt from God it hath proceeded, and by us it must be acknowledged as a work of his singular care and providence, That the Church evermore held a prescript form of Common-Prayer, although not in all things every where the same, yet for the most part retaining the same Analogy: So that if the Liturgies of all ancient Churches throughout the world be compared amongst themselves, it may be easily perceived, they had all one original mould, and that the publique prayers of the people of God in Churches thoroughly settled, did never rise to be voluntary dictates, proceeding from any mans extemporall wit: but such known publique forms, wherein all might joy together in the worship of God, according to the Apostles command, Rom. 15. 6. That ye may with one minde and one mouth glorifie God, even the Father of our Lord Jesus Christ. Calvin himself, who was furnished with as great gifts for the pouring forth of his soul in prayer, as Dr. Fenn Case, any of those persons that now plead so much for the liberty of their expressions in publique prayer, is yet said to have often wished that all the Churches had one and the same publique worship, or Liturgie, and that upon these reasons. The holding of unity in the Church, and the excluding of diversity, faction, and the boasting of gifts.

5. To deny obedience to our lawful ecclesiastical superi-
ors, whether it be the Church universal, or particular: essen-
tial, or representative: or whether it be some single superior,
and this either of divine, or of lawful humane institution. This
is generally acknowledged by the Fathers, to be a branch of
Schism.

S. Cyprian * defines a Schismaticque: To be such a wicked sin-
ner as contemns the Bishops, and forsakes the Priests of the Lord,
presumptuously daring to set up another Altar.

And again, These are the wiles of Schismaticques:—to please
themselves, and with proud disdain to contemn their Rulers.

And again, This you ought to know:—Whoever is not with
the Bishop, is not in the Church. And S. Hierome saith, it was
the judgement of the whole Christian world, (namque omnes doctores,
Hic.

Aug. ad frat.
firm. de obed.

Aern. de Prac.
de disp. tract.
c. 12.

Aug. ibid.

Aug. ibid.

Aug. ibid.

Aug. ibid.

Aug. ibid.

Aug. ibid.

are the words) That for avoiding of Schisms, and Heresie, it was necessary there should be one Bishop in every Diocese.

S. Augustine admonisheth his Christian brethren, *Nolite mihi resistere, quia omnis potestas à Deo est*—you are not to oppose or resist me, who am your Bishop, For all powers are of God, whether of Church or Common wealth, and whosoever resisteth the power, resisteth the ordinance of God, &c. Rom. 13.

When Samuel the Prophet was rejected of the Jewes from that rule and government he exercised over them, the Lord said unto him, *They have not rejected thee, but they have rejected me, that I should not reign over them*, 1 Sam. 8. 7. The same thing said our Lord to his Apostles, Luk. 10. 16. *He that heareth you, heareth me; and he that despiseth—* Therefore said

S. Bern. *Obedientia qua majoribus prabetur, Deo exhibetur*: The obedience we give unto our superiors is exhibited to God himself, and so of disobedience also. Therefore we read *Deut. 17. 12*. *The man that will do presumptuously, and will not hearken unto the Priest—or unto the Judge—even that man shall die*. Ga-

uete ergo sacerdotes, ut à quo vestrum audiant, insurgent contra prepositum—As the father goes on in the forementioned place,

Take heed ye that are Priests, how you rise up against him that hath the Rule over you: For (saith he) all Ecclesiastical governors are planted in the Church for our good, and for the Churches unity, whereof our Lord would have us so be very careful, lest like sheep without a shepherd, we be divided from the unity of the faith by divers errors.

But to come nearer home; Doctor Moulin, the son of P. Moulin, wrote a book to vindicate the French reformed Churches from being the pattern to any Scottish or English Presbyterians to reject their Bishops; where he gives us also the severe censures of Zanchy, and Calvin themselves, against those that deny obedience to their lawful Bishops, *Testor me Deo*—saith Zanchy, I protest before God, and in my conscience,

that I hold them no better then Schismaticques, that account it a part of reformation in the Church, to have no Bishops—And saith Calvin, They are worthy of any execration that will not submit themselves to that Hierarchy which submitteth it self unto the Lord—These censures he cites out of the Tracts de reformat.

Eccel. Resa.

Bea himself, the great patron of *Presbyterian* Eldership, yet confesseth it to be necessary, *Or Presbyterio necesse est* Bez. cont. Sar: & *permaneret* that one be *Pelate* over the *Presbtery*; and this not *pro tempore*, but to continue; and allowes *S. Hieron's* Reason why it should be so, in *Remedium Schismatis*, for the avoiding of Schism.

Against these two branches of *Schism*, the holy *Ignatius* in his Epistle to the *Magnesiensians*, gives them this twofold counsel and advice, *As Christ* (saith he) *did nothing without his Father, being all one with his Father*, *et ut unde sunt are* Ignat. epist. ad. *Magnesiensians*, so neither must you do any thing without your Bishop, *Magn: And in id autem pia consuevit*, but assemble together, and have but one prayer common to you all.

A fifth branch of *Schism* follows upon these two last: which is to reject and profane those publique times of Gods service, whether *festival*, or *fasting*, observed by the Church of Christ in all ages: concerning which I shall only remember the words of *S. Aug.* They do rightly observe the *festivals* of the Church, who acknowledge themselves to be faithful, and loyal sons of the Church; and not *Schismaticques*. *Festa ecclesie recte colunt qui se filios ecclesie esse cognoscunt*, Aug. de. Tem. ser. 253.

CHAP. IV.

That Heresie and Schism, are the mutual causes each of other.

AS *Heresie* and *Schism* like abortive twins are in many particulars coincident and cleave together, like *Jacob* and *Esau*, the one holding fast by the heel of the other: so they are mutually the productive causes, and cursed parents each of other. For,

I. Heretical errors in points of faith do easily produce a *Schism*, and cause a separation amongst Christians in the use of the same *Sacraments*, and of the same publique worship at the same time and place: For difference in opinions, breeds difference in affections, and different affections produce divers

sorties and congregations: and these according to their opposite opinions, frame opposite forms, and waies of diuine worship. So the *Arrian* Heresie brought forth a different doxologie in the Church: the Orthodox Christians saying, *Glory be to the Father, to the Son, and to the holy Ghost.* And the *Arrians*, *Glory be to the Father by the Son in the Spirit.* 'Tis the property of *Heretiques*, as to depart from the faith, so from the Congregation also: These are they that separate themselves, Jude 19. So S. *Iohn* also sets forth the waies of *Heretiques*, They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, &c. 1 *Ioh.* 2. 19.

Ex nobis prodierunt, sc. ab unitate catholica veritatem.

Gloss. interlin.

2. That *Schisme* is the cause of *Heresie*, is also manifest from the example of the *Israhelites*, who first were but *Schismaticus* in breaking communion with the Church of God at *Hierusalem*, but presently after they became guilty of *Heresie*, nay, downright *Idolatri*, worshipping the golden calves of *Iemboam*, erected in *Dan*, and *Bethel*: so the *Donatists*; their crime at first was only *Schisme*, they separated themselves from the congregation of Christs flock under a pretence of more holinesse then the rest of their brethren: but their perseverance in this *Schisme* made them afterwards *Heretiques*: as S. *August.* in one of his Epistles calls them. And in our own Church at home, 'tis too manifest, that 'twas *Schisme*, which first opened the gap, whereat all those infectious *Hereses* which overspread us entred: The breach of Communion in the use of publique prayers, and participation of the Sacraments, and submission to the Apostolical government of Episcopacy, being followed with *Hereses* that subvert all government, decency, and order, and the very Sacraments themselves. Not indeed can we imagine it should be otherwise, if we consider it first,

Non vobis obsequio nisi Schismaticis crimen, quod etiam heresia male perseverando fecistis. Ad. Don. Epist. 164.

Ecclesia unitatem qui non tenet, tenere se fidem credit? Cyp. de unit. eocl.

1. That Ecclesiastical government and authority, discipline and order, together with a publique Liturgie or form of prayer, whereby all members of the same Church joya in the worship of the same God, as with one heart, so with one voice: That these I say, are the moulds or hedges, which keep out the wilde Beasts of the Fornes from rooting up the Lords

vine.

vineyard, and the lieth Fowls from eating up the grapes thereof. In respect whereof, the Church which is the spouse of Christ, is called *an inclosed garden*, Cant. 4. 12. As therefore the breaking down of any garden wall, laies it to ruine and waste; so the breach of these moulds by Schism and disobedience, laies waste the Church, makes it a wilderness and desert, wherein bryers and thornes, heresies and iniquities spring up and grow.

In respect therefore of the first, viz. Ecclesiastical government, He that will not hear the Church, saith the Lord, (as him be unto thee as an heathen, &c. Mat. 18. 17. And Heb. 13. 17. Obey them that have the rule over you, and submit your selves; for they watch for your souls, viz. To keep you free as from the pollution of sin, so from the poyson of Heresie, which are the two snares of the Devil, wherein he also continually watcheth to entrap and devour the souls of men.

And in respect of the second, A publique known form of Prayer, it was ever conceived by the wise and learned Fathers of the Church, That liberty for every man to vent in publique his own private conceptions, if not first examined and approved, did open a gap to all divisions; *namque in opinionibus*: for the proof whereof, I shall only mention two testimonies.

The 1. is the 23. Canon of the third Council of Carthage, in these words, *Quatenus sibi preces aliquis describeret, non ut utatur, nisi prius eos cum instructionibus fratrum consideret*: no man may use any prayers, which he hath made, till first he hath consulted with his more learned brethren concerning them.

The 2. which is more apposite to our present purpose, is the 12. Canon of the Milevian Council, in these words, *Placuit ut preces, quae probatae fuerint in concilio, ab omnibus celebrentur, nec alia omnino dicantur in ecclesia nisi quae a prudentioribus tractatae, & comprobatae in Synodo fuerint, ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum*: It was decreed, that the prayers which were approved in the Council, should be used by all, and that no other should be said in the Church, but those that had been weighed by the more prudent, and approved in

a Synod; lest either through ignorance or negligence, any thing should be said, or framed against the true faith.

When the wisdom of the Church determined, that approved and set forms of prayer were necessary for the preservation of the true faith: it must needs follow, that the neglect, and contempt hereof hath not been the least cause of so much depravation, and corruption of the faith amongst us.

2. That *Schisms* and breaches of publique communion are those gaps, whereto *Heresies* do enter: we must need acknowledge, if we consider, That the *Devil* who is the author of all *Schism* and division (who is therefore so well known to the vulgar by his cloven foot) is *serpens lubricus*, a sly, slippery, insinuating serpent, give him but the *inch*, and he will quickly have the *ell*: suffer him but to make a rent in the garments, and he presently assailes the body of Religion: if he win ground in the *ceremonies*, and make a *Schism* there, he will not be long from the *Sacraments*, and produce *Heresies* in them: Thus 'twas amongst the *Corinthians*, 1 Cor. 11. From their neglect of Ceremonies, sitting covered at prayer, they grew as irreverent and homely with the Sacrament, eating, and drinking, as if they had been at home, so that the Apostle is fain to tell them, vers. 22. *That they had homes to be homely at*: The Church, the house of God was no place for such irreverent demeanor. And the like is obvious to each mans observation amongst us, how the decent *ceremonies*, and publique orders of Prayer, and of the Sacraments, being struck at, the *substance* of both hath not long continued free from that impetuous violence of factious, and schismatical spirits.

3. This will yet farther appear, if we consider the nature of *contention*, which is so unruly, that it knows no bounds and limits, but like waters overflowing the banks, which run endwise ever, without return, so Prov. 17. 14. *The beginning of strife, is, as when one letteth out water, therefore leave off contention before it be meddled with.*

To contend for the true faith, is commendable, and commanded also Jude 3. but *vaues*, contention is one thing, and *quarrels*, to be contentious is another. To contend for the Truth

Bishop Andr.
serm. upon
1 Cor. 11. 16.

Truth is the duty of all good Christians, but to contentions about harmless ceremonies, and things indifferent, is not the custome of Gods Church and people: *If any man list to be contentious, we have no such customs, nor the Church of God,* 1 Cor. 11. 16. From the coherence of which Text, the danger of contentiousness is also observable: For 1. all the contention was about *ceremonies*, about wearing long or short hair, praying covered, or bare, *vers. 13, 14, 15. & vers. 4, 5, 6.* And being contentious about these things, presently there followed *Schisms*, or divisions amongst them, *vers. 18,* and shortly after *down-right Heresies*, *vers. 19.* Thus *Præritus disputandi*, becomes *Scabies Ecclesie*, the itch of contention, breeds the seed of *Schism* and *Heresy*, in the Church.

Hear from a person interested in such contentions, the truth hereof confessed: *Publique wars, and private quarrels, which do usually pretend to the reformation of the Church, the vindicating of Baxter, Saints the truth, and the welfare of souls, do usually prove in the issue Rest. 3. part ch. the greatest means to overthrow all: it is as natural for wars and contentions to produce Errors, Schisms, contempt of Magistracy, Ministry, and Ordinances, as it is for a dead carrion to breed worms and vermine: helorus is from one who hath too many years experience of it, both in armies and Garrisons: It is as hard a thing to maintain in a people, a sound understanding, tender conscience, a lively gracious heavenly frame of spirit, and upright life, in a way of war, and contention, as to keep a candle lighted in a storm, or under the water.*

4. When a *Schism* is once made, and the communion of the Church deserted, the separatists like travellers out of the beaten road, finde no path to walk in, and so become circular, and endless in their waies: or like such folks, which continually toss and turn themselves upon their bed, seeking that rest and repose, which cannot be found till the humours of the body recover their due temper, and be confin'd to their proper limits: Hence it comes to pass, that *new doctrines*, and *new opinions* in religion are commonly brought, and set a foot by *Schismaticks*, and this in opposition still to those *ancient Truths* which are the doctrines of the Church,

*Alienati vero
veritate, digni
in omni volu-
tantur errore,
fluctuant ab eo
aliter atqz ali-
ser per tempora
de isdem sen-
tientes, et nun-
quam scientiam
stabilem haben-
tes. Iren. l. 3.
c. 4. adv. Hæ-
Nulium Schis-
ma non sibi ali-
quam fingit
Heresim, ut re-
Et ab ecclesia
recessisse vide-
tur. Hier. ad
Tit. c. 3.*

from which they have separated themselves: It being the es-
sential property of a *Schismatick*, like *Protem*, to change his
minds into every opinion, represented to his fancy as plau-
sible. *Hierodotus* agrees that ancient authentic father of the
Church, *Isidore*, when men are once alienated from the truth,
they deservedly wallow themselves in the mire of all kinds of
errors, being tossed to and fro thereby. Sometimes of one opinion,
and sometimes of another, even in the same things, having no
certain, fixed, and settled knowledge or assurance gained. 8. 2.
And the reason hereof why *Schismaticks* must need be-
come *Heretiques*, is rendered by *S. Hierome*: No *Schism* (saith
he) but will begot an *Heresie*; that church (the *Schismaticque*
may) the better maintain this unchristian separation from the
Church, an ordinance doubt in bestowing no less a mortal rash

CHAP. V.

Of the causes of Heresie, and Schism: and the manners of Heretiques.

*Eum qui Hære-
ticum vult con-
verti, oportet
scire regulas
five argumenta
eorum. Nec n.
est possibile ali-
cui curare quod-
dam male ha-
bentes, qui igno-
rant passionem
eorum, qui ma-
lunt. Iren. l.
part. in lib. 4.
adv. Hæ.*

Here it will concern an *Heretique*, saith *Irenæus*, he must
know, as the arguments which they use, so the Rules
whereby they proceed: It being not possible for any to work a
cure upon another that is diseased, if he know not the causes of
his disease and the waies of its progresse, in the infection
of the humors, spirits, or more solid parts of the body: so
that to heal the distempers of *Heresie* and *Schism*, it is neces-
sary to search out the causes, and take notice of those evil
waies, and corrupt customes of seduced spirits.

1. The first original cause of all *Heresie* and *Schism*, is
pride and ambition, which was the original sin both in men
and Devils, saith *Syraxides*, Eccles. 10. 3. Therefore he
admonisheth, *Exalt not thy self in the counsel of thine own*
heart,

heart, that thy soul be not torn in pieces as a wilde bull, straying alone, chap. 6. 2. Thus Simon Magus, the first Heretique in the Church of Christ, bewitched the people of Samaria, giving out that himself was some great one, Act. 8. 9. Thus Marcion (as Eusebius records) being inflamed with the greedy desire of primacy, and superiority, yeelded to the Allures of lib. 9. cap. 16. contrary, or evil spirits in himself, by whom being sodainly excited and entranced, he began to utter strange and new doctrines contrary to such, as were generally received in the Church, pretending to the gift of prophesie by immediate Revelation. Thus Theodor. 1. 7. Arius, and Novatus, being defeated of their ambitious desires of being Bishops, the one of Alexandria, the other of Rome, became the heads, and pestilent Authors of most pernicious Heresies; that they might lift up themselves to be the heads and leaders of Heretiques, since they could not be so of orthodox Christians. S. Augustine affirms of Primitivus, and Maximianus, who through pride and vain glory lifted up themselves to be the heads of two factions among the Donatists; And 'twas well for them, saith the Father, such factions fell out; for otherwise Primitivus had been Postremianus, and Maximianus had been Minimianus, persons of whom no notice had been taken but now in a Schisme, either of them is a jolly fellow, and notorious in the way of opposing the Church. So Jack Straw, and Wat Tyler had been buried in oblivion had they not raised a mutiny, and made an insurrection. And are there not too many amongst us, whose mean stamp, calling, and parts, pride and vain-glory hath stir'd up to faction and Schisme, partly to raise themselves up out of the dust of contempt, and oblivion; and partly out of covetousness, knowing it to be the best fishing in troubled waters?

What else can it be but pride of heart, that either moves some to deery government, as scorning to be under any command, or that moves others so stiffly to contend for a parity in government, as scorning any superiors? 'Twas noted by every man, saith the History of the Church of Scotland, That of all men, none could lesse endure parity, and loved more to command, then they who had introduced it into the Church. Was not

Lib. 6.

this the gain-saying of Corah, who because he could not be high-priest himself, he would have all priests equal, and no one

Quosdam ad intellectum pravum intentio perversa non rapere, nisi prius superbia infloret; dum enim praeteritis sapientes arbitrantur, sequi alios ad maius intellecta despicunt, atque ut apud vulgum scientia nomen extorqueant, student sum unperere & ab aliis totis intellecta detrudere, & sua perversa roborare. Greg. de cur. past. p. 3. adm. 26.

to lift himself above the congregation of the Lords Numb. 16.3. And can it be other but the same tumor of Pride, and vain-glory, that moves men to prefer their own private conceptions and extemporal effusions in prayer, before the approved wise, and commanded forms of the Church? If you run through all the several parts of Heresie and kindes of Schism remembred; if you take notice of

all the Heresies that have been in the Church: this ha-
And, seem of war of pride, observe it who will (saith reverend Andrewes)
imag. hath brought forth most part of the Heresies since the time
Epist. 145. of the Gospel: Mater omnium haereticorum superbia est, saith
Aug. The mother of all heresie is pride, and so they are
described by 2 Pet. 2. 10. To despise
government, to be presumptuous and self-willed, and not afraid to speak evil of dignities: and to the same purpose, Epist. Jude, vers. 8. And so the Father

Diversis locis sunt diversa haereses, sed una mater superbia omnes generat: sicut una mater nostra ecclesia catholica, omnes Christianos fideles toto orbe diffusos. Aug. de Temp.

again. There are many Heresies in many places, but they have all one common mother, which is pride, (in opposing private persuasions to the publique resolutions, and observances of the Church) even as there are many faithful good Christians dispersed over the face of the earth, and these also have all but one common mother, the Catholick Church, to whom they duly render all obedience, and submission.

2. A second cause of Heresies and Schisms, is covetousness, which is directly asserted by the Apostle, 1 Tim. 6. 10. For the love of money is the root of all evil, which while some have coveted after, they have erred from the faith: This was the cause of Balaams error in that he loved the wages of Righteousness.

The *Novatians* called themselves *Saxds*, *b. c. mundos*, *Cathari mundi-*
the pure, and *the clean*: but saith *Isidore*, Had they given
 themselves their proper character, it should have been not *mun-*
dos, but *mundanos*; not the *Puritans*, but the *worldlings*:
Covetousness inseparably cleaving to all the members of that
 heretical crue, as *Pride* was the parent of them. Nor can
 we well imagine, whether *pride* or *covetousness* reigned
 more in *Montanus*, *Arrius*, and *Novatus*, when failing in
 their hopes of Ecclesiastical preferments, they became the
 heads of the several Heresies called by their severall
 names.

Nor is it a bare and single *covetousness*, but that which is
 the worst and most enormous kinde thereof that often breeds,
 and alwaies possesseth the spirits of *Hereticks* and *Schisma-*
ricks, viz. the great, and crying sin of *sacriledge*; even
 a sacrilegious, and evil eye after the revenues of the Church;
sacriledge being one of the Devils most strong and alluring
snarcs, whereby he entraps men into *Heresie* and *Schism*: *It*
is a snare to the man who devoureth that which is holy, Prov.
 26. 25.

3. A third cause of Heresies, and Schisms is *Ignorance*;
 And such a kinde of ignorance, as under the shew, and ap-
 pearance of knowledge possesseth the minde: which makes
 all persons in an error so stiff and perverse in the mainte-
 nance thereof: their ignorance being not easily to be dis-
 pel'd by the light of Truth, because in what they are most
 ignorant they conceit themselves most knowing: Heretiques
 in this respect being not unlike persons that are *drunken*, and
 yet think themselves sober, and so become guilty of much
 wild, and exoticke demeanor the which, not conceiving
 themselves to be drunk they fondly imagine to be bravely
 discreet, and gallant: so these professing themselves to be
 wise they become fools, Rom. 1. 21. being wedded to their
 own opinions how false soever, whilest they think themselves
 wiser, then those from whom they ought to receive directi-
 ons in the waies of Truth.

Hence 1. ariseth that exorbitant custome of the *Heret-*
iques to detract, and undervalue their superiors in the know-
 ledge

Cathari mundi-
ores si antem
predicant: qui
nomen suum si
cognoscere vel-
lent, munda-
nos se posuit
quam mundos
vocarent. Isid.
orig. l. 8.
Est n. qui non
amator esset pu-
cunia, nisi per
hoc putaret se
excellentiorem
esse; et est qui
non amaret ex-
cellere, nisi pu-
tares per hoc
maiores divi-
rias habere.
 Aug.

ledge of things divine, and boldly to presume to teach their teachers, at which presumption of a people, *Gregory Nazianzen* being greatly offended, utter these words in an oration to them, *Presume not ye that are sheepe, to make your selves guides of them that should guide you, neither seek ye to overskip the fold which they about you have pitched. It sufficeth for your part, if you can well frame your selves to be ordered: Take not upon your selves to judge nor to make them subject to your lawes, who should be a law to you: For God is not a God of sedition, and confusion, but of order and peace.*

Hence 2. they presume to justify themselves, and despise others: which none dare presume to do, but such as do not truly know themselves. Such is that generation who are pure in their own eyes; they would never be so, were they not ignorant of what followes. But they are not washed from their filthiness, *Prov. 3. 12.* And hence come Schismes, (saith a learned man) because men do say, we are pure, and we are holy, we are they that sanctifie the impure, and 'tis our prayers that are effectual with God, and for our sakes his blessings descend upon others: And upon this ground they separate themselves into sects and parties, each one saying of his own sect, *Lo here is Christ, and so there, Mat. 13.* limiting him to a part, being ignorant that he hath bought the whole, and taken possession also, being the propitiation for our sins, and not for ours only, but for the sins of the whole world, *1 Joh. 2. 2.* Whereupon saith the Father, Behold, whom hast the Church diffused over the whole earth, follow not therefore such who falsely justify themselves, and thereby too truly headlong themselves into the gulf of errors.

Ecce habes ecclesiam per totum mundum: noli sequi falsos justificatores, sed veros precipitatores, Aug. in Joh. tract. 1.

Hence 3. they presume to meddle with Mysteries above the sphere of their capacities. The sincere milk of Gods word will not serve their turn, but they will drink of the wine of celestiall truth, which their understandings being not able to digest, they are intoxicated therewith and stagger like drunken men, being rolled to and fro with every wind of doctrine: against which presumption the wise *Synocides* admonisheth, *Ecclus. 3. 21.* Seek not out the things that are too hard for thee, neither search the things that are above thy strength. But what

is commanded thee, think thereupon with reverence. For many are deceived through their own vain opinion, and an evil suspicion hath corrupted their judgement.

Hence 4. Even from ignorance, under the pretext of knowledge, 'tis the custome of Heretiques to search, and distrust, and speak evil of those Truths, the profound and deep excellency whereof their darkned understandings cannot fathom, so they are described, 2 Pet. 2. 12. and Jude, vers. 10. To speak evil of the things they understand not: As the Jewes because they understood not Christs Doctrine of the bread of life, therefore they strove amongst themselves saying, How can this man give us his flesh to eat? Joh. 6. 52. And Nicodemus, because he understood not the nature of Regeneration, was offended at the doctrine, saying, How can a man be born when he is old, &c. Joh. 3. 4.

Whereas all good Christians, who have any grain of true faith, do believe with reverence, even those mysteries of godliness, which they understand not, expecting with all humility and obedience, till they shall be opened, and made known unto them. So Eusebius records of Dionysius Alexand. who Hist. eccl. 1. 7. speaking of the Revelation of S. John, saith, I do not impugn those things therein, which I understand not, but rather admire them, the more for that they are above my understanding. And S. Aug. gives us this rule to be observed, as touching the mysteries of holy Religion, that according to the

measure of faith wherewith we are endued, we do understand aright, let us therein rejoyce, as 'tis the food of our soules, but what we cannot according to the sound rule of faith conceive, we must not therefore doubt, but to be holy, just, and good.

Hence, 5. ariseth so much levity and inconstancy of minde in all heretical, and schismatical persons, like children tossed to and fro with every winde of doctrine, Ephes. 4. 14. Even as children for want of judgement distinguish not betwixt wholesome, and unwholesome diet, betwixt food and poyson: so all persons become erroneous and wavering for want of knowledge, and judgement, rightly to distinguish betwixt light and darkness, savor and wheat, corn and chaffe, betwixt what is the food, and what they poyson

Quod secundum fidem quam habuimus intelligere valuerimus, tanquam de cibo gaudeamus; quod secundum sanam fidem intelligere non poterimus, bonum tamen et verum esse minime dubitemus. Aug. in Joh. tract. 18.

of their souls: therefore they are compared to clouds without water, carried about with winds, Jude, vers. 12. denoting the emptiness of sound knowledge, which renders them not only *inconstant* in the tenents of religious Truths, but also *obnoxious* both to the broaching and belief of *lies*: having ever an itching desire to things *new*, and strange, but with the Israelites loathing the *old Manna*, though it be the food of Angels; for no other reason, but because they are accustomed to it.

And this *spiritual itch*, a more baneful disease then the *corporal*, is grown *epidemicall*, and so overspreading the body of our Church, as that prophesie of the Apostle hath at no time been more manifestly fulfilled, then in these our daies. 2 Tim. 4. 3. 4. *For the time will come, when they will not endure sound doctrine, but after their own lusts shall heap to themselves teachers, having itching ears. And they shall turn away their ears from the Truth, and shall be turned into Fables. This itch, hath the Father, is as pernicious to the purity of Truth, as is the itch of lust to the virtue of chastity*: for hence many solid and soul-saving Truths are often contemned, for their antiquity, because they were heard of before, and so they tittle not their itching ears: And *lies*, and *errors* are readily embraced in their stead merely for their novelty. And those teachers which feed this humor, and claw this itch by bringing things *new* and strange to their ears, are the only persons they lust after, delight in, and follow by heaps, and multitudes.

But undoubtedly amongst many other, this is one insaluble mark whereby to distinguish *Truth* from *Error*, and consequently *Heretiques* and *Schismaticques* from orthodox Christians: Truth like the *Sun* in the firmament, is ever one and the same, and constant to it self: but *Error* changes like the *Moon*, is multifarious and endless, knowes no stint, or limits; therefore *Tertullian* calls the faith of Heretiques, *Fides annua, mensuralis, sive temporaria non evangelicorum*: Not like the faith of the Gospel which is fixt and seeld, permanent and constant, but the faith of a year, or of a moneths continuance, and the faith of the times, as the times change and alter,

Pruritus in animabus spiritualibus fornicantibus: sicut pruritus libidinis in carne corrumpitur inegritas castitatis. Aug. in Joh. Hom. 43.

so doth the Religion commonly of all seduced, and erroneous persons.

From which *inconstancy* new sects, and parties daily and hourly do arise amongst *Heretiques*: as from the shop of *Simon Magus* Heresie, sprung all those innumerable sorts of Heretiques in the Church, till the time of the *Manichean* heresie. And these *Manichees* were also subdivided into *Catharists*, *Macarians*, and *Manichees* strictly so called. From *Atrius* sprung the *Macedonians*, *Aerians*, *Erians*, and *Aug. cont. Don.* innumerable others: *Donatus* party, saith *S. Aug.* was soon *l. 1. c. 6.* broken into many lesse and smaller parcels; The *Anabaptists* Deniq; *penitus* amongst us are subdivided into *Antinomians*, *Brownists*, *Seck- inspecta omnis* ers, *Ranters*, *Quakers*, *Familists*, &c. And finally, saith the *hereses in mul-* Father, look into all Heresies, and you may easily finde them in *tis cum autori-* many things dissenting even from their own authors and Foun- *bis suis dissen-* ders: And seldome shall you see Heretiques agree in any one *tiences depre-* point, except it be to oppose, and cry down the Truth, as *benduntur. Tert.* *Herod* and *Pilat* against Christ. *de piz. cont.* *Hic. c. 42.*

6. From the same dark Abyss of *Ignorance*, under the *Neq; n. nata* semblance of self-conceited wisdom, hath sprung that which *sunt hereses,* is of all others the greatest cause of Heresies, viz. The *quedam dogma-* *interpretation* and mis-application of the holy Scriptures: For *ta illaqueantia* saith the Father, Heresie had never sprung up: nor false do- *animos & in*ctrines bewitching and destroying the souls of men, had never *profundum* been broacht, had not the good word of God been ill understood, *præcipitantiæ,* and that also which is but ill, and weakly understood, been rashly *nisi dum scriptu-* and presumptuously affirmed. 'Tis ever the custome of He- *ra bona intelli-* retiques to alledge holy Scriptures in a wrested and perver- *gerentur male,* ted sense, making those sacred writings like a nose of He- *& quod in eis* wax, turning, and writhing them to this, and to that, and *non bene imel-* to every sense that best agrees with their own vain imagina- *ligitur, etiam* tions: *temerè & au-* *aliter Phorinus, aliter Novatianus, &c.* One He- *daciter asseritur.* retique understands it this way, and another diversly *Aug. in Job.* from him, and a third distinct from both, and all put ano- *Tract. 18.* ther sense upon the words of God then ever his holy Spirit *inc. Lit. ad* intended therein: *Pro voluntatis sue sensu, Hilary.* The *versus Mar. c. 2.* sense of their own minde and spirit, not of Gods Spirit, *Hil de trinitate* they put upon the Scriptures, which occasion'd that com- *l. 2.*

So a scripturam a. i. est, quam sibi passim omnes vendicant. Hanc garrula anus, hanc delirus senex, hanc solibita verborum, hanc universi presumunt, laetant, docent, ante quam discant. Hier. a. j. Rel. l. i. c. 6.

plaine of St. Hierome: 'Tis only the dew of understanding Scriptures which all persons challenge to themselves. This the prating old wife, and the doting old man, and the wrangling full of words, this all men presume unto, and upon presumption of their interest therein, they rear, and wrest, and abuse it, as their pleasure, presuming to teach the doctrine thereof before they have half learned it.

As in the natural creation of children too many are the issue of lust and wantonness, nor is it considered when they are begotten, how they shall be kept; even so 'tis in the spiritual brood of Heresies; pride, covetousness, and ignorance begets them before the authors know how to maintain them; but as children when they are once gotten, must be kept though they pinch upon their neighbours; so this heretical crew rather than the opinions which are the issue of their pride and vanity should die, they will feed the sincere milk of the word to nourish them: or in language of another strain; rather than they will submit their vain imaginations to the truth and true meaning of Gods word; the truth of that

videtur id nos agere, ut omnis scriptura- rum de medio auferatur autoritas, et suum cuique, amicus auctor sit quid in quavis scriptura probet, quid improbet: id est non ut auctoritati subiacetur scriptura, sed ut fidem sed ut sibi scripturas ipse subiciat: non ut illi ideo placeat aliquid, quia hoc in sublimi autoritate scriptum legitur, sed ideo recte scriptum videatur quia hoc illi placuit. Aug. cont. Faust.

must submit to their imaginations: And this, saith the Father, is the way to rob the Scripture of its authority, whilst every mans own imagination must tell him what it allows, and what it disallows: this is not to be subject to the authority of the Scriptures, but to make the Scriptures subject to our imaginations: so that therefore this or that is not acceptable unto them; because 'tis written in the word of God;

but therefore 'tis well said, or written there, because 'tis acceptable unto them.

The great danger they incur, who put another sense upon the holy Scriptures than Gods holy Spirit ever intended therein, is represented to us, by the strange fire, which that rebellious crew under the conduct of Corah, Dathan, and Abiram offered up unto the Lord, there came out a fire from the Lord, and devoured the presumptuous sacrificers. Numb. 16: 35. See these unlearned and unskillful souls which wrest the

Scriptures.

Scriptures, do it to their own destruction, 2 Pet. 3. 16. As a remedy to prevent so great mischief, the ancient Fathers thought it meet to provide (saith the reverend *Andrius*) that they who took upon them to interpret the Scriptures, should put in sureties that the sense they gave of them should be no other then what the Church in former times acknowledged. So *Vinc. Lirin.* also, By reason of the manifold windings and turnings of the Scriptures, for the maintenance of several errors; It is necessary to direct the line of propheticall and Apostolical interpretation, according to the rule of an Ecclesiastical sense and meaning: for, *Quis unquam Hereses, &c.* saith the same Author, Who ever brought in an Heresie but first he disagreed from the consent of antiquity, and of the ancient Catholique Church: *Es in laqueum sit verbum Dei*, saith *Estius*: the holy Word of God becomes a snare, and a stumbling block to all those who contemning the authority of the Church, presume to impose their own private sense upon it. And he that obtrudes his private sense of Scripture upon his hearers, not only holds it over their faith, but over the faith of the universal Church of Christ, nay he makes null and void the authority of holy Scriptures, for Scripture is no more Scripture, if not rightly interpreted.

7. Another general cause of erroneous opinions in Religion, is *Hypocrisie*: when men are cold and lukewarm, and too negligent in the practise, which is the life of Christianity, when they receive not the love of the Truth, so as readily to obey and practise it; then it is just with God to give them up to strong delusions. Nay, hereby men lay themselves open to the delusions of Heretiques, because the excellency of holy Christian truths are not, cannot be known but by the practise and experience thereof, therefore said our Saviour, *If ye do his will, ye shall know of my doctrine whether it be of God or no*, Joh. 7. 17. So that undoubtedly what ever piety, or purity Heretiques may pretend unto, yet generally 'tis but a meer formal outside, a show, and shadow of truth, but no substantial solid piety, or charity; having a form of godliness, but denying the power, 2 Tim. 3. 5. For to such who by obedience, practise, and experience do know and believe the ex-

Lat. cont. secundum s. s. r.

Propter rationem tam universalem in anfractibus, necesse est, ut prophetica, & Apostolica interpretationis linea, secundum ecclesiasticum & catholicum sensum normam dirigatur. Vinc. Lirin. advers. Hær. c. 2.

Estius in Rom. 11. 9.

*Quandiu bona
opra facimus,
ipsum lumen ju-
stitie ante ocu-
los nostros ada-
perit veritatem.*
Chrys. in Mat.
7. Hom. 19.

cellency of Truth, it is not possible to be seduced, and drawn aside therefrom: therefore our Lord calls all false Prophets, *Woolves in sheeps cloathing*, Mat. 7. 15. that is, *Nominis Christi extrinsecus superficies*, meer nominal outside Christians: no men so seemingly austere and strict, and yet all is but empty appearance of holiness: no men assume to themselves more holy titles, *the Saints, the Elect, the People of God*. If they, be simple and illiterate persons, then they apply to themselves, *God hath chosen the simple*, 1 Cor. 1. 27. and those that confute them in discourse, do it by carnal Reason, and *the wisdom of the flesh*; if they be subtil and acute in argumentation, and put to silence some weak adversary, then 'tis *the wisdom of the spirit* in them, which the wisdom of the flesh cannot resist. Tell them of their folly and madness, they say Christs own Apostle was accounted mad: if they suffer according to law for their enormities, then they say they suffer for righteousness sake; nay their sins and delinquencies they would make appear to be pieties: so subtil are all Hypocrites in the outward and nominal part of Religion, that if it were possible, *they would deceive the very Elect*: and many thousands are deceived by their appearances of holiness, and strictness of life, but 'tis such only who are somewhat infected with Hypocrisy as well as themselves: therefore they are styled *wells without water, clouds that are carried with a tempest*, 2 Pet. 2. 17. For as empty clouds are most tossed by the winde: so men that are religious only in religious names, and religious talk, and outward shew of Religion, being not ballast with sincere devotion towards God, and charity towards man, such are they that are most apt to be tossed with every winde of doctrine.

8. All errors and seditions in the most holy faith are generally thrown upon the grand impostor and father of lies, *the Devil*, who no question hath a great influence therein, therefore cal'd, *The doctrines of devils*, and he and his Angels, *seducing spirits*, 1 Tim. 4. 1. and all that are seduced, *the children of the wicked one*, Mat. 13. 38. but yet withall we must know, that if the voluntary sins of *pride, covetousnesse, presumption, &c.* did not first infect the minde, his tares of

of Heresie and Schism could never take rooting there: 'tis of the *corruptions* of the *minde* and *manners* of men that all Heresies are engendred; and like the creatures of putrefaction to which *heat* and *moisture* gives a natural being, so the filthy moisture, or corruption of mens hearts quickned by the incessant operation of the *evil spirits*, gives unto all Heresies their spiritual being, and growth in the *minde*: For wickedness, saith the wise man, doth alter the understanding, and the bewitching of naughtiness doth obscure things that are honest, *Wisd. 4. 11.* Sin, saith Chrys. doth so blinde the senses of sinners, that seeing not the waies of falshood and error, they headlong themselves therein: nor could ever any errors prevail over man, if sin had not made the way: for first a man is blinded by his sins, and then drawn away by the devil, and seduced. For error, saith he, begetteth not sins, but sins beget and bring forth error.

Chrys. in Mat.
7. Hom. 19.

CHAP. VI.

The ends why God permits Heresies and Schismes.

Almighty God as by his powerful word, of nothing he hath made all things; so doth he still not only uphold all things by the word of his power, but most wisely govern, order and dispose of all, being the Master-wheel of all motions, and the original cause of all actions, and events, whether they be good or evil, of the good by his *active*, and of the evil by his *permissive* providence, as Amos 3. 6. *Shal there be any evil in the city, and the Lord hath not done it?*

And as it is in the greater world, all good and useful things have their contrary evils: there are fruitful showres and the fatning dew of heaven: and there are also harmful storms of hail, and corrupt, and infectious vapours: There are trees of wholesome fruit, and herbs for the use and nourishment both of man and beast, and there are also both trees and herbs that are unwholesome and poisonous: there are living creatures also both tame and wilde, both such as are service-

Terra, saluiferas
berbas, ead-
emq; nocentes
Nutrit, & utri-
que proxima
sepe rosa est.

nations of the devil thereagainst: for were not the stedfast profession of the Christian faith, and the conscientious practise thereof, the way both of Gods acceptable service, and of mans salvation, the devil would never be so busie to corrupt and adulterate the same, whole inveterate enmity both to God and man, incites, provokes him perpetually to deprave and falsifie the pure worship of the one, and hinder the salvation of the other.

2. The holy faith of Christ appears more pure, sincere, and illustrious by the test, and opposition of heretical positions: we read Numb. 16. 36. that the Lord commanded Moses to take the censers of those proud rebels, which rose up against Moses and Aaron, wherein they offered strange fire before the Lord, and to make broad plates for a covering of the Altar; for they offered them before the Lord, therefore are they hallowed: sc. *sanctificata in moribus peccatorum*: Through the death of the offenders they were sanctified to be a memorial to the children of Israel, to beware of the like schism, insurrection, and sacrilege. These censers, (saith the Father) are a figure of the holy Scriptures, wherein Heretiques offer strange fire, by imposing a strange sense, and distorting from the minde of Gods Spirit therein, which is so abominable unto God, that 'tis commonly the ruine of the Authors, and abettors thereof: But yet if we bring these brazen censers to the golden Altar of God, and compare the strange fire therein, with the true fire from heaven, the lustre of the one will appear more clear and eminent, through the false and counterfeit glosse of the other: for as that, maxime is true in general, *Contraria inter se opposita magis elucefcunt*. All contraries by their mutual opposition do more clearly show themselves, so this in particular also is as true, *veritas falsorum comparatione magis fulgebit*. Truth when compared and opposed to falshood, appears like gold from the dross when tryed in the fire, more illustrious and shining.

'Tis one reason therefore, why holy catholick doctrine is so much belied, and impugned by heretical gainfayers, and how of erroneous opinions are intermixt with the pure grain of sincerity and truth, that the holy faith might

not

not lose its gloss and lustre, but appearing like it self clear and perspicuous might more effectually conduce to the illumination of our souls.

3. The holy faith by the opposition of Heresie is elevated and raised to a higher pitch of perfection, and the mysteries thereof become thereby to be more acutely handled, more narrowly sifted, and thoroughly considered: whereas otherwise like children we should ever be content with milk, and neglect the more solid and substantial food, resting in generals, and not descending to the discussion and right understanding of particular truths. So saith the Father, God therefore suffers Heretiques amongst us, that we might not alway be nourished with milk, and continue for ever in the more brutish estate of infancy.

4. The holy faith by the opposition of Heresie is the more confirmed and strengthened, even as trees shaken with the winde, take the faster hold, and are thereby more firmly enrooted in the earth: so the more the foundation of our faith is assaulted and shaken by the gusts of heretical opinions, the faster hold is taken, and more firmly the principles of holy truth are enrooted in our hearts.

Nor is this the weakest argument to perswade us of, and confirm us in the truth of all the Articles of the Christian faith, that notwithstanding the several oppositions of Heresies in all ages, many whereof have for the time so prospered and prevailed, as to infect the greater and more eminent sort of Christian professors, yet the true faith hath ever in the end triumphed over them; they have dashed themselves in pieces like waves against a rock have broken into a foam, and vanished in to smoke: for, *magna est veritas & prevalebit*: As for truth it endureth, and is alwayes strong, it liveth, and conquereth for evermore, Eld. 4. 38.

The second general end why God permits Heresies, is in respect of the professors of the holy faith: And these being of two sorts, good and bad, either such as are sound grain, or else such as are empty chaffe, therefore he suffers the fan of temptation to passe over all, by the assaults of erroneous opinions,

Hereticos permittit Deus, ne semper laetetur numerum, & in bruta infansia remaneamus. Aug. Tr. 1. & 36. in Joh.

opinions, that the one might be distinguished from the other, that the corn might be ~~separated~~ ^{winnowed} from the chaffe, the wheat separate from the tares, and sound orthodox Christians might be known from the unsound, hollow-hearted, hypocritical professors of the faith. *That the evil may not be crowned with the good, therefore God sends temptations* (saith the Father) *and that the good may not perish with the evil, therefore he commands us to beware of false Prophets.* Chrys. Rom. 19. in Mat. 7.

2. The reason why the unsound, and sinful professors, are tempted, and by temptation overcome by the assaults of erroneous opinions in Religion, is by the just judgement of God permitted for a punishment upon them: for as it is in the way of *sinfulness*, one sin is commonly the punishment of another, God most justly withdrawing the assistance of his divine grace from such as wilfully transgress his most holy Lawes: *So that when sin* (saith the Father) *is not washed away with the tears of repentance, the weight thereof sinketh the soul into the middle of following sins: His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.* Prov. 5. 22. So it is in the way of Error, they who receive not the truth in the love and life thereof, which is sound and sincere obedience thereunto; For this cause God *shall send them strong delusions, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness,* 2 Thess. 2. 10, 11, 12. So Saul for his disobedience, 1 Sam. 15. 22, 23. The Spirit of the Lord departed from him, and an evil spirit from the Lord troubled him; 1 Sam. 16. 14. So Ahab for his many abominations, refused to hear the voice of the true Prophet *Micah*, and listened to false Prophets to his own ruine and destruction, 2 Chron. 18. And so Judas whose faith in Christ was never sound, but his Religion lay in his purse, not in his heart, was therefore suffered to be tempted, and eternally ruined by that temptation to betray his Master.

3. In respect of the sound and sincere professor of Christianity, God permits *Heresies* for many useful and profitable reasons.

1. That those smaller errors and mistakes, wherewithall

E c

through

*Datum scimus
Saana potesta-
tem, ut servos
Christi criba-
ret, ut quod de
tritico inveniri
possit hereticis
jungere tur: Et
quod de hinc ad
ignem alimen-
ta transferret.
Apacleti epist.*

through ignorance, or misperception the understandings of many good men are infected, might by the opposition of Heresies be cleared, and done away, and the chaffe, by the fan of temptation be winnowed, and sifted from the purer grain: so saith an ancient Father of the Church: *We know that power is given to the Devil to winnow, and sift the servants of God, that what is found to be sound and good wheat might be gathered into the barn, and carefully treasured up in the steadfast belief thereof: and what proves but chaffe and fit for the fire, might be shaken off:* The inundation of heresies being one of those fiery trials, whereby every mans work shall appear, whether it be gold, silver and precious stones to be continued, or whether no better then wood, hay, and stubble (which too often is built upon the same foundation with the other) and to be consumed, 1 Cor. 3. 11, 12, 13.

2. Heresies are permitted, to scour off the rust of idleness, sloth, negligence, and carelessness in matters of faith; they render all careful and conscientious Christians more diligent in sifting, and searching out the truth, and more careful also of what they hear, and of what they receive: for truth, according to those several commands given, *Beware of false Prophets, Mat. 7. 15. Take heed how ye hear, Luk. 8. 18. And take heed what ye hear, Mark 4. 24. Try all things, and hold fast that which is good, 1 Thess. 5. 21. And believe not every spirit, but try the spirits, whether they be of God or no, 1 Joh. 4. 1.* Therefore many false Prophets, and false spirits there are, and heretical assertions are interwoven with the Articles of the true faith, that we might not grow dull, and stupid, and negligent, and idle, but be industrious, vigilant, and wary, *having our senses exercised to discern both good and evil, and our understandings polished, through the many exertations, and oppositions of untruths: Because God would not have his servants without judgement (saith Chrys.) not to be able to discern betwixt light and darkness, therefore he sends them temptations, and because he would not have them to perish through ignorance, and negligence, therefore he commands them to beware.*

3. For the exercise and trial as of our sincerity, so of our courage

*Mat. 13. in
Mat. 7.*

courage, and spiritual fortitude in the opposition and resistance we make against the assaults of Heresies, is another end why God permits us to be assaulted by them: there is no greater sign of our sincerity in the love and service of God, then by being *stedfast in his covenant*, Psal. 78. 37. one chief and principal part of which covenant is, *stedfastly to believe all the Articles of the Christian Faith*: from the which there is no man that loves the Lord with all his heart, can be induced to swerve, or go astray; nor can all the machinations of the Devil, or any sinful lusts of the world, or of the flesh in this respect prevail against him. For he that is *verè pius, est verè fortis*: True and sound piety never wants courage to defend the Truth; and true courage, through divine assistance, is ever accompanied with *constancy*, and *victory* over all temptations: This is commanded Deut. 13. 1. *If there arise a false Prophet, thou shalt not hearken to the words of that Prophet*— And the reason is rendred, why such should arise, and why thou should not hearken unto them, vers. 3. *For the Lord your God proveth you, to know whether you love the Lord your God with all your heart, &c.* q. d. If you truly love the Lord, it will appear by the opposition to whatsoever does corrupt, or deprave the waies of his worship: God sends not temptations that we should hearken and yeeld unto them, but that our love to him might appear by our resistance and vanquishment of them. And our weapons in this spiritual warfare, are fervent importunate prayes, arising from a true sincere and sound piety and devotion of soul; *The Lord is nigh unto all them that call upon him, to all that call upon him in truth, He will fulfil the desire of them that fear him; he also will hear their cry, and will save them*, Psal. 145. 28, 29. He will save them out of the windings and subtil waies of error and deceit, who truly love and fear him, and in the sincerity of their souls call upon him: *For God is faithful, and will not suffer you to be tempted above that you are able, but will even give the issue with the temptation that they may be able to bear it*, 1 Cor. 10. 13. *Vel cadere non finit, vel à casu erigit*: either *Gloss. in loc.* God suffers not the righteous to be moved, Psal. 55. 22. Or if he fall, yet shall he rise again; for the Lord upholdeth him with

his hand: --- *Qui tentanti dat licentiam, tentato dat misericordiam*: The same God who suffers the tempter, supports the tempted also: and against the temptations of false Prophets upholds the true faithful soul that loves the Lord his God with all his heart, with all his might.

4. As our love to God, so our love to our neighbour also is exercised and tryed by the permission of Heresies amongst us: And this

1. By our readines to instruct the ignorant, and strengthen the weak, that they be not seduced, and ensnared by them: Rom. 14. 1. *Him that is weak in the faith receive ye, but not to doubtful disputations.*

2. Before endeavours in the use of all possible means to bring into the way of Truth, all such as have erred, and are deceived. proving whether God will give them repentance to the acknowledgement of the truth, that they may escape the snare of the Devil, of whom they are taken captives at his will, 2 Tim. 2. 25, 26.

3. By your prayers for them, that God would open their eyes to understand the truth, and relinquish their errors, that they may be converted, and be healed, Jam. 5. 16. *Praying one for another that ye may be healed.*

5. For the exercise of our patience and meekness: For all Heretiques and Schismatiques whatsoever, do generally and for the most part assume to themselves to be the only Church and people of God, and all others besides themselves to be reprobates and castaways, whom therefore, where they have power they constantly persecute, and afflict: and where outward power is wanting, they shew their inward malice by bitter railings, revilings, and uncharitable censures and condemnations of them; All which God permits for the exercise of our patience, meekness, and Christian moderation: that being reviled, we revile not again, not repaying evil for evil, nor railing for railing: but contrariwise blessing, and earnestly praying for their conversion, who as earnestly wish for our confusion: and this both according to the command and example of our blessed Lord and Master, Mat. 5. 44. *But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.*

CHAP. VII.

Of the danger of Heresie and Schism.

THE most holy God, as he is infinite in mercy, so in justice; for as well wrath as mercy cometh from him, and his indignation resteth upon sinners: 'tis of his mercy that all things work together for good to them that love him; *Etiam peccata*, saith the Father, ever their sins, whilest truly repented do work to their greater Humiliation, and more careful conscienciousness of their waies, and so their errors also do work both for their trial of, and confirmation in the most holy faith: 'Tis of his justice, that evil doth haunt the wicked person to his ruine: both the evil of sin, and the evil of error, leaves not the wicked person till he be ceased with the evil of punishment either temporal or eternal: hence it comes to pass, that Heresie is both profitable and dangerous, as S. Chrys. observes, *'tis useful and profitable in that thereby the truly faith-ful are sifted, tryed and known from the light, giddy, and counterfeit number of professors;* and 'tis dangerous in that many are thereby seduced and perish. *Chry. Rom. 19. in Mat. 7.*

The great danger of Heresie and Schism will appear, if we consider,

1. *The infectious nature of them*, how easily this spiritual plague doth sease, and how fast it cleaveth to the depraved soul of man: There is no question, but if holy truth could be discerned by mortal eyes, in its native beauty and lustre, there is nothing that would so much attract and ravish the soul, whether we respect the cause thereof, as being a beam displaid from the divine light of heaven: or its effect, being the perfection and joy of the highest faculty in man, the understanding: in both respects there's nothing so illustrious and lovely in it self, as holy Truth: that therefore which makes errors, and lies so plausible, and infectious, is not their own natural stamp and quality which is deformed and hateful, but the counterfeit dress of seeming Truth where-

withal the Devil doth gild, and paint, and cover their deformities; nor could the devl ever obtrude his lies, and errors, but that they are gilded over with holy and religious expressions, and intermixt also with many wholsome and profitable truths: and thus doth this Prince of darknes transform himself into an Angel of light, that he may at once both amuse and betray the deceived souls of men, through a spiritual to an eternal darknes.

*Ibi vitiorum
illicebra sunt
ubi segmen pu-
tabatur viriu-
um. Hier. in
Eccl.*

But as sin is the more sinful and dangerous, the more 'tis palliated and clothed with the name and attire of vertue, because, saith Hierome, *In those veils and covers of vertue, the snares of sinfulness and vice do secretly lurk*: So errors in Religion are the more deceivable, and destructive, by being arrayed in the garments of truth and integrity: for thus they appear to the outward view of the unskilful, more true, saith

*Si quæ aqua mixtum gypsum dans pro
lacte sducatur per similitudinem coloris,
sic de omnibus qui quolibet modo dipro-
viant quæ sunt Dei, & adulterant veri-
tatem Dei. Lacte gypsum male misce-
tur. Irene. l. 3. c. 19.*

*Sunt quidam vaniloqui, & mentis se-
dudores, non Christiani, sed Christum
mimantes, & camponantes verbum E-
vangelii, qui venenum erroris commi-
scentes dulci blandimento, sicut ano-
mali, ut qui biberit illum potus gustabi-
lem sensum, dulcedine capnoi, in obser-
vantem morti abdicatur. Ignat. ep. ad
Trall.*

Ireneus, then truth it self, even as a counterfeited jewel made bright and sparkling by Art, so deceives the eyes of the unskilful Lapidary, that he prefers it before the true and genuine Diamond: or as poyson secretly mixt with wholsome food passes for good nourishment: or as well mixed whitelime by the likeness of its colour passes for milk; so the untempered mortar of false Prophets, Ezek. 22. 28. for the sincere milk of the Word, 1 Pet. 2. 2.

To this destructive quality of error, the holy professions, and strict austere outward actions of Heretiques do much

conduce, no man so pure in their own eyes, none so seemingly pure and holy, to the outward view of other mens eyes, none more zealous in their way, none so full of religious phrases, and Scripture expressions: their crossed armes, down-cast eyes, neglected gestures, garb, and attire, seemingly bespeak them men altogether weaned from the world, and whose conversation is in heaven; *Sed latet anguis in herba*: when under all these fair, and goodly appearances, there lies secretly the serpentine poyson of error, falshood, and lying vanity

of

of minde, they do not only hereby deceive themselves, but mightily seduce, and deceive others also: For, *there is nothing* (saith Chrysostome) *does so much destroy Truth, and Holiness, as counterfeits truth, and feigned holiness; for the evil which is manifest, is shunn'd and avoided as evil; but evil covered under the shew of Good, is not therefore avoided, because not known to be evil, but is received as good and holy; and doth therefore destroy that which is good by being intermixt therewith;* And thus saith he, the servants of the Devil do most wickedly corrupt, and deprave the holy Christian Religion, whilest they pretend to be themselves good Christians: of whom our Lord therefore commands us to beware, saying, *Beware of false Prophets which come unto you in sheeps clothing, but inwardly are ravening wolves,* Mat. 7. 15.

2. The great danger of Heresie, and Schism, will further appear, if we consider that they are ever productive, and fruitful in all licentiousness, and sinfulness of heart, and life: for Heresies being begotten by the Devil of the sinful corruptions of men hearts as is already noted, cannot therefore have any other issue but of the same mold and temper, whereof they are themselves begotten.

What ever therefore may be the external garbe, and appearance of holiness, which Heretiques generally do put on, and how ever pure they may seem in their own eyes, yet are such *who are not washed from their filthiness;* and however they may justify themselves with the Pharisee, yet are they not therefore just before God, but rather the further off from justification. Prov. 30. 12.

Some of them you shall hear to brag much, and boast of the Spirit, and yet very fruitful in the lusts of the flesh. For saith the Apostle, *whereas there is among you envying, and strife, and divisions, are ye not carnal?* 1 Cor. 3. 3. To talk much against the vanities of the world, and to be themselves worldly minded: for so saith S. John of false Prophets: They are of the world, therefore speak they of the world, and the world heareth them, 1 Job. 4. 5. To profess, and make a great shew of humility and obedience: and yet as S. Jude observes, *They despise government and speak evil of dignities,* ver. 8.

To

To be righteous and just persons: and contrary to the rule of righteousness, they render not to all men their due, tribute to whom tribute is due, custome to whom custome, fear to whom fear belongeth, honour to whom honour appertaineth, Rom. 13. 7.

No men ordinarily profess more zeal to Religion then Heretiques, and to the pure worship of God in spirit and in truth; yet none do more main corrupt and deprave Religion, and undermine Gods holy worship: the greatest heat of their zeal being laid out, and exercised in crying out against parts, and essential branches of Gods service: some against Gods Commandements, others against the Articles of the most holy Faith, others against that all-perfect form and pattern of devotion, the Lords Prayer, some against publique prayers, others against the Sacraments: some are against the places, others against the times, others against the persons devoted to the sacred service of God: and others sacrilegiously rob him of the means, and maintenance of his service.

S. James tells us, *Pure Religion, and undefiled before God, is to visit the fatherless and widows, and to keep our selves unspotted of the world*, Jam. 1. 27. And yet 'tis usual with Heretiques, none more, to profess purity of Religion, and none less charitable to the fatherless and widows, whose number is increased by their cruelty, not relieved by their mercy: And as to the pollutions of the world, none more subtil and active to undermine their neighbours, and by covetousness, injustice, false accusations, and all unlawful and indirect means to deprive them of their means, estates, and preferments in the world.

And hence it is that *Hereses and Seditions, or Schisms*, are reckoned amongst the *fruits of the flesh*: because both they proceed from fleshly lusts, pride, covetise, &c. and are themselves also productive of many exorbitant and wicked works.

Nor is it possible but that all *Hereses*, and heretical opinions must needs produce loose, sinful, and dissolute actions: because the acts of the understanding, and of the will are so nearly, and mixedly enterwoven, that the corruption of the

the one, doth ever corrupt and viciate the other. And indeed there are few Heresies, which either do not directly teach, or secretly imply some kinde of looseness, exorbitancy, and sinfulness of action. The *Gnosticks* and *Ebionites* openly declaimed against the honour of virgin chastity: The *Nicholaitans* would have all wives in common: The *Manichees* with their ancestors, the disciples of *Simon Magus*, were all of loose, dissolute, licentious lives, of whom *S. Peter* particularly speaks, 2 Pet. 2. 10. *Yet they* (i. e. *Simon Magus* and his disciples) *walk after the flesh in the lust of uncleanness, and despise government; presumptuous are they, and self-willed, they are not afraid to speak evil of dignities.* The *Circumcellions* were taught to lay violent hands upon themselves, and the *Montanists* also. The *Anabaptists* and many other Separatists of the same stamp, openly profess, that themselves being the only people of God, have only right therefore to the creature, all others beside themselves being usurpers of what they enjoy, and so 'tis no injustice in them to rob, plunder, and dispossess them of their goods and estates. The *Solifidians* deny the necessity of good works, and so they may live as they list; and generally all Heretiques rail, revile, censure, judge, and condemn all that are not of their own minde and way, which are sins of no small account in the sight of God.

And what else hath filled all Christendome with factions, and seditions, with tumults and troubles, with massacres, wars, and bloudshed, but first the broaching and belief of *Heresies* and *lies*, and renting the seamless coat of Christ by uncharitable excommunications, and schismatical separations, both of general Churches, and particular congregations each from other? We read not, that the *Arrians*, or the *Donatists* taught or professed any thing that was for matter of action, sinful, factious, and seditious: and yet the tumults and troubles, uncharitable censures, cruel persecutions, that followed both the *Heresie* of the one, and the *Schism* of the other, are too many to be expressed.

It is the duty of all good Christians to be meek, gentle, humble, patient, obedient to superiors, &c. and 'tis the duty

of all good Pastors to exhort their people to the practise of these and the rest of the fruits or graces of the Spirit: but Heretiques on the contrary part blow the trumpet of war, faction, division, crying Down, down still with this, and that, and tother piece of religious worship, which they brand with the loathed name of *Superstition*, only because it suites not with their deceived *imaginations*.

3. Great is the danger of Heresie and Schism, because the *Spirit of Heresie*, and faction shuts out the *Spirit of Grace*, and robs the soul of all divine assistance in the waies of life. It is no marvel therefore that Heretiques are generally cruel, mischievous, and evil persons, since they are deprived of the grace of God, without which we can do nothing that good is: And *Grace* cannot live out of the company of her twin-sister, *Truth*: *Grace* and *Truth* flow from Christ the Sun of righteousness, as *light* and *heat* from the Sun in the firmament, both which are so co-essential to the Sun it self, that the one cannot have a being without the other. All errors therefore, when through perverseness and wilfulness they are grown up to be Heresies, as they blinde the understanding, so they harden the heart also, and provoke the most just God to give up such persons to a *reprobate Sense*, Rom. 1. 28.

4. Heresie and Schism are the more dangerous in that the infection knowes no bounds or limits, but spreads and eats like a cancer, saith the Apostle. 2 Tim. 2. 17. or as a gangren, which beginning in a small unperceivable spot, increases till it is not destroyed, till it overspread and consume the body. So it is in the way of Error, that which begins many times but with a small scruple, if it be not wisely stayed, increases into such erroneous opinions as are destructive to the main body of Religion, and being of a Church. Thus *Montanus* first began with the conceit of *immediate Revelation*, then to limit the inspiration of the holy Ghost to himself, and his followers, whence they fell into the sin of *Schism*, and broke off communion with the whole Church of Christ, which proceeded at length to this monstrous conceit among them, that only the house of *Montanus* was the true Church,

and that *Adamantus* himself was the *holy Ghost*: even so amongst us first the *ceremonies*, and then the *substance* both of the *holy Sacraments*; and *divine service* were first scrupled, and then cryed down; and afterward pulled down also: first Christian liberty is pretended, and then brutish disorder, and confusion follows. The Church is free, 'tis most true, and not to be clog'd, and burthened with a number of needless, fruitless, insignificant ceremonies, but yet not so free, as to be freed of all order, decency, reverence, unity, and uniformity in the publique service of God: but that scrupulous and new fangled souls, when they once begin to doubt, and then leave the way of truth, like travellers that have lost their way, wander up and down, and are as far, if not farther off their journeys end, then when first they left the high and beaten road.

It would be endless to reckon up the several Sects and monstrous Heresies, which have crept in amongst us at this one gap first of all, viz. The schismatical desertion of that publique form of prayer, administration of the Sacraments, and other rites and ceremonies instituted and commanded by the Church to be observed by all the obedient sons, and faithful members thereof. One who hath computed the Heresies, which seven years agoe sprung up from that time when the *Common-prayer* was abolished, sayes, they have doubled the number, of what they were in *S. Austins* time, and in his daies they were very neer fourscore: and they are much multiplied since that time, and daily do increase; for evil men and seducers shall wax worse and worse, deceiving and being deceived, 2. Tim. 3. 13. Nor must we hope for other, till the God of all truth, and peace be pleased together with his Truth to restore unity, and order in his worship, whereof for our manifold sins he hath so long deprived us.

5. Heresies and Schisms, as they are the cursed parents of sin, so of judgements also, both temporal, and eternal: as to temporal judgements, *S. Stephen* tells us out of *Amos* 5. 25. That if we make to our selves tabernacles, or figures to worship them, our punishment shall be so be carried away beyond *Babylon*. Aug de civit. l. 7. 43. *Babylon*; faith the Father, est civitas illa con- dei. l. 26.

confusionis, qua indifferenter habes philosophos inter se diversa, & adversa sentientes That city of confusion, which consists of persons of diverse and contrary opinions each to other: and that's the portion of those people, that either vent, or addict themselves to new opinions, the fond imaginations of their own hearts, they shall dwell in the midst of perpetual strifes and contentions, and the Babylonish confusion of diverse, and contrary opinions each to other: whereas Gods city, *the Church*, is a city that is at unity in it self, the blessed inhabitants of which city, the members of the true Church are all of *one heart*, and of *one minde*: neither is there, or ought there to be in this city, as in *Babel*, liberty for every sect-master to set up what imaginations he please without controll; for when *liberty of conscience* produces *licentiousness of opinion*, *confusion*, and *disorder* must needs ensue: and if *Babylons* confusion goes before, the captivity of *Babylon* will not be far behinde; for what else can be the end of *confusion*, through diversity of opinion, but ruine and *desolation*.

The blessed fruits of *unity* and *concord*, are *peace* and *prosperity*; *Concordiæ res parvæ crescunt*: and the cursed effects of contentions, and variety of opinions, are war, and destruction; *Discordiæ maxima dilabuntur*. The world is full of examples of both kindes: therefore is there no one Christian duty, whereunto we have more pathetical and zealous admonitions in the Scriptures, then this of unity and agreement both in *judgement* and *affection*: for this our blessed Lord so fervently prayed, Joh. 17: 11, 22, 23. To this he so frequently exhorted his Apostles, Mark 9. 50. Joh. 14. 27. And his Apostles, all Christians, Rom. 12. 4, &c. chap. 15. 6. & 1 Cor. 1. 10. Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joynd together in the same minde, and in the same judgement: so also, 2 Cor. 13. 11. Ephes. 4. 1, &c. Phil. 1. 27. & 2. 2. He therefore, saith the Father, that through perverseness of minde, shall out of the precepts of peace and concord, create dissension and strife, creates death to himself out of the words

Qui perversa
mente de præ-
ceptis pacis di-
scordiam faci-
unt, iusto dei
examine ipsi de
verbo vite mori-
untur. Greg.
de cur. past.
Adm. 25.

of life: Charity is of the very essence of Christianity, the Queen of graces, the sum, perfection, and fulfilling of the divine Law: but all the bonds of Christian Charity, and therein all the sacred duties we owe both to God and man, are infringed and transgressed by contention, strife, and Schismatical rending and tearing the Church of Christ into factions and parties: and what ever piety such persons may outwardly make shew of, yet can they not have any true charity, saith Cyprian, or love either to God in the first place, or to their neighbours in the next, who endeavour not to keep the unity of the Spirit in the bond of peace, Ephes. 4. 3. without which no man shall ever see the Lord, Heb. 12. 14.

And this will yet further appear if we consider,
 6. That Schism alone without any heretical opinions (though these two can hardly be parted) cuts a man off from the unity of the Church: for 'tis an insurrection, a being in arms against the Church, saith Cyprian: And he that is separated from the Church the spouse of Christ, is joyned to an adversary, saith the same Father, and cuts himself off from all the promises made unto the Church and people of God: nor must he think to own God for his Father, who acknowledgeth not the Church for his Mother; For as the body is one and hath many members, and all the members of that one body, being many are one body, so also is Christ, 1 Cor. 12. 12. And for this cause, saith S. Aug. No man can be righteous, whilst he stands separated from the unity of Christs body, but as any part or member of mans natural body being cut off the body, is thereby devoid of the spirit of life: so the man that is cut off from the body of Jesus Christ the righteous, is thereby devoid of the spiritual life of righteousness, though he do retain the shape, form, and likeness of a true living member: and the ancient Father Irenaeus gives the reason further, out of 1 Cor. 12. 28. In the Church God hath set Apostles, Prophets, teachers, & universam operationem Spiritus reliquam, all the gifts and graces of Gods holy Spirit, are therein dispensed: Cuius non sunt participes, whereof they are not partakers, who come not unto the Church to be joyned thereunto, but defraud themselves of life by evil opinions, and worse actions: Ubi enim ecclesia, ibi

Quam verò dilectionem custodit, & cogitat, qui discorsia favore visanus, ecclesiam suam, pacem invitat, charitatem dissipat? Cyp. de unit. eccl.

Arma contra ecclesiam parat. Cyp. de unit. eccl. Cyp. ibid.

Aug de correc. Dougl. c. 15.

Irena. avers. Har. J. 3. c. 40.

ibi & spiritus— for where the Church is, there is the Spirit of life and sanctification.

*Extra ecclesiam
consent. &
contra pacem
& dilectionem
christi faciens
inter adversa-
rios computa-
tur.* Cyp. ep.
76.

7. Heretiques, and Schismatics have been ever accounted the great adversaries of Christs Church, and people, whose intestine broyles, and homebred divisions have done more mischief to the truth, and doctrine of Christ, then all the external persecutions of bloody tyrants and Heathens: hence the sharp command of the Apostle against such, Tit. 3. 10, 11.

A man that is an heretique after the first or second admonition reject, knowing that he that is such, subverteth and sinneth, because he hath condemned himself: such a one is self-condemned, having

1. passed sentence upon himself by professing against the doctrine, and dividing from the communion of the Church. And 2. he hath done execution upon himself also, for he hath excommunicated himself in going out from the Church:

*Finit. ad Cyp.
Ep. 75.*

Quomodo te à tot gregibus secessisti? exsecidisti teipsum: He that is such a one, reject, have no company with him, 2 Thess.

3. 14. S. John going to wash himself in a Bath, and there espying *Cerinthus* an Heretique, leapt hastily out of the Bath again, saying that he feared the fabrick of the Bath would fall upon them all that were there, since *Cerinthus* the enemy of truth is in it: And *Polycarpus*, who was S. Johns disciple, and heard these words from the Apostle, meeting with

*Iren. advrs.
Her. l. 3. c. 3.*

Delianion another Heretique, who saying unto him, *Cognosce nos*, acknowledge us for the true Disciples of Christ, answered, I know thee to be the first born of Satan. So great fear, saith *Irenaeus*, had the Apostles, and their Disciples of having any communication with persons that had depraved and corrupted the Truth: according to Tit. 3. 10. *For nulla ab eis sancta potest esse corruptio, quanta est schismatis perniciēs*, saith

Id. l. 4. c. 63.

*Apparet Anti-
christos omnes
esse, quos con-
stat à charitate
atque ab unitate
ecclesiae secessisse.*
Opt. l. 1.

the same Father. *Athanasius*, and *Epiphanius* deny Heretiques (*nisi homonymi*) to be called Christians: and *Opratus* tells us, that Schismatics are the Antichrists spoken of by S. John,

1 Joh. 2. 18. for so they are described, vers. 19. *They went out from us, but they were not of us, &c.* Which is the way of Schisme, and the description of Schismatics: and he in-

stances in *Nbution*, *qui extra ecclesiam consentiunt, inter Antichristos computantur.* The Samaritans, who were Schismatics

matiques from the Jewish Church, the Jewes therefore had no conversation with them, Joh. 4. 9. And they are reckoned by our Saviour with the Gentiles, Mat. 10. 5.

8. The sad condition of all *Heretiques*, and *Schismaticques*, lying under the guilt of grievous sin, and being obnoxious thereby to the judgements of God, is frequently also remembered by the Fathers: How are they without all hope, saith *Cyprian*, and incur Gods heavy indignation, to their own ruine, who make a Schism; the holy Scripture doth declare in the book of the Kings: where the ten tribes making a breach and Schism in the Church, and departing from Judah and Benjamin, the Lord is said to be wroth with the whole seed of Israel. And by the example of *Corah*, *Dathan*, and *Abiram* is manifested and proved, saith the same Father in the same place, that they are not only guilty of great sin, but liable to grievous punishment, who rashly join themselves with Schismaticques: *Ita sedes, ad exemplum devitandi*: God for the present so grievously punished the sin of *Corah* and his complices, giving us thereby an example, saith *St. Aug.* to avoid the same; and shewing that when he spares to punish such persons in this life, the greater punishment he reserves for them in the life to come: which is affirmed 2 Pet. 2. 9. For God will judge such persons, saith *Ireneus*, who make Schisms and divisions, minding more their own utility, then the Churches unity, *Qui propter modicam qualibet causam magnum, & gloriosum corpus Christi confidunt*: who for every light cause, and unnecessary scruple, rend the great and glorious body of Christ, and as much as in them lies destroy the same, speaking of peace and charity, but making war and division, straining at a gnat, and swallowing the camel: Gods service is the way of mans salvation, and that manner of living down which will not fetter the World shall perish, *IIa. 6. 12*. The ground and foundation of Gods service is faith, for without faith it is impossible to please God, *Heb. 11. 6*. Now the true, holy, and orthodox faith is but one, *Eph. 4. 5*: therefore, let us be of one faith, *veat. 12. 1*. Now he that pleaseth not God by the means of a true faith, doth displeasing and fight against him by the opposition of a false faith: according to our Saviours own saie, *Mat. 12. 30*. *Who is not with*

Addendo autem civitatem Samaritanorum delecte omitti ubi erant schismatici, offendit Gentilibus ad-equari. Cyp. Ep. 75. Id. ibid.

Aug. ep. 164.

Iren. l. 4. c. 62.

Is. 1. 17. 28. 1. 17. 28. 1. 17. 28.

with me is against me, and he that gathereth not with me scattereth abroad: And undoubtedly, he that is against Christ, he that is his adversary, makes himself immediately liable to eternal condemnation, which is effected by every one that holds not the unity of the true faith, for he that believeth not in me is condemned already, Joh. 3. 18. In a word, as the true faith believed and obeyed is the way of life; so a false faith embrac't and followed is the high way of death and ruine; as the word of truth is the key of the kingdome of heaven, so the word of untruth and error, is the key that opens the gates of hell; as the first is that true and sacred light which discovers and clears the way that leads to light, and life everlasting, so the latter is the *ignis fatuus*, the false fire that misguides the wandering souls of men, to the confines of that kingdome, where dwelleth blackness of darkness for evermore. Of all seducers and maintainers of Heresies, the Apostle S. Peter affirms, that they bring upon themselves swift destruction, that their judgement of a long time lingreth not, and their damnation numbreth not; 2^d Pet. 2. 1, 2, 3.

CHAP. VIII.

Rules and directions for the avoiding of Errors in Religion.

THAT we might be the better armed against the assaults of Heretiques, and heretical opinions in Religion, our Lord and Master hath not only foretold us, that *false teachers* should in all ages of the Church arise; and *errors* spring up with the *truth*, as *tares* amidst the *wheat*: but also hath strictly charged us to *beware of them*: not to follow after them, nor believe them: whose pretences shall be so plausible; their outward appearances of holiness so specious, and taking; and their words and works by the secret, and invisible assistance of Satan so extraordinary, as that if it were possible they would deceive the very elect.

The

Mat. 24. 23.

& 7. 15.

Mar. 13. 21.

Luk. 17. 23.

The Apostles of Christ treading in the same steps with their Lord, and even in their own daies seeing his words fulfilled, and false Prophets arising, not only severely inveigh against them, but also impose upon us the same strict care and caution; not to be seduced by them, *as like children to be tossed to and fro, and carried about with every winde of doctrine, by the sleight of men, and cunning craftinesse, whereby they lie in wait to deceive.*

To yeeld obedience to these several injunctions, and to stand fast in the true faith rooted, and built up thereon, against the assaults of false and deceitful workers, these following directions will be useful.

1. To be well, and thoroughly instructed in the grounds and principles of holy Religion: For as no firm and durable building can be raised without a good foundation laid, so no man can be built up in the most holy faith, and firmly settled in the truth, except the foundation and ground-work be first well, and surely laid in the right understanding and firm adherence to the principles of holy Religion.

Now the general ground, and foundation of all holy and saving Truth, is the word of God: or the divinely inspired writings of Moses, and the Prophets in the old, and of Christ, and his Apostles in the new Testament: *Ye are built upon the foundation of the Prophets and Apostles, Jesus Christ himself being the head corner stone,* Eph. 2. 20.

But although all things contained in the holy Scriptures be infallibly true, and in some respect or other useful and edifying: yet all are not therefore *fundamentall Truths.*

Those principles of holy truth contained in the Scriptures which are *fundamental*, and according to the doctrine of the Church reduced to five Heads: 1. Repentance. 2. Faith. 3. Obedience. 4. Prayer. 5. Sacraments. If any winde of doctrine move us from off any of the grounds, our souls must needs suffer the shipwrack of holy Truth, and be split upon the rocks of false erroneous opinions: As to these principles therefore, these particular rules must be observed for the avoiding of errors.

Gal. 1. 7.
1 Tim. 5. 13.
2 Tim. 3. 6, 7.
& 4. 3, 4.
2 Pet. 2. 1, 2, 3.
Jude 8.
Eph. 4. 14.
Rom. 16. 17, 18.
1 Joh. 4. 1.

1. And first for Repentance, which is termed *the foundation of Christian Doctrine*, Heb. 6. 1. He that will not build but upon what is the foundation of truth, must not admire of any opinion whatsoever, that shall take in no off from the constant confession of his sins with abhumility; and godly sorrow: remembering that *there is not a just man upon earth, that doth good and sinneth not*, Eccl. 7. 20. And the only means left us to recover our selves out of the snares of sin, is by Repentance, to wash our hearts with the tears of godly sorrow for sin, to empty our souls of them by confession, and make them clean by more stedfast purposes, and strong resistance against all temptations unto sin: And this is the first part of that *Baptismal vow*, or of that covenant we made with God, when any of us by holy and lawful Baptism were admitted into the bosome of his Church: even to forsake the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: or, *to fight under the banner of Christ against the devil, the world, and the flesh*: which is no other but to adhere to the doctrine, and to continue in the practise of true Repentance.

2. As to Faith, which is joyned with Repentance, as another essential part of the same foundation of Truth, Heb. 6. 1. 'tis necessary for the avoiding of Errors, to admit of no opinion relating to Religion, that is not agreeable to those Articles of the Christian faith, summarily express in the Apostles Creed, which is that *common*, or form of sound words in faith, we are commanded to hold fast, 2 Tim. 1. 13. That modell of faith once given to Saints, we are commanded earnestly to contend for. Jud. 3. The Apostles Creed (saith St. Aug.) is the rule of your faith, which is though short, yet weighty: short in the number of words, but weighty in sentences, or the several articles thereof. The Gospel of Christ is indeed the grand Rule of faith, whereof this lesser Rule, the Apostles Creed is the sum, and Epitome: And he that goes besides, and not according to the Rule of faith goes not forward in the way, but backward from the way of Truth.

3. As to Obedience: To entertain no opinion, that agrees

Symbolum Apostolorum est regula fidei vera, brevis et grandis, brevis numero verborum, grandis pondere sententiarum. Aug. de Temp.

not with that all-perfect rule of Righteousness, the Decalogue, or ten Commandments of the moral Law: for whatsoever shall oppose, thwart, make void, or any way take off our obedience to any of Gods Commandments, is to be rejected as false and erroneous: *Whosoever* (saith our Lord) *shall break one of these least Commandments; and teach men so to do, he shall be called least in the Kingdom of heaven:* that is, saith the Glosse, *the most despised in the Church of Christ:* and the reason is given, *because he is fallen from the faith:* he is laps'd into error, which is exprelly asserted by S. John, *Hereby we are sure we know God, if we keep his commandments; he that saith he knowes God, and keepeth not his commandments, is a liar, and the truth is not in him,* 1. Joh. 2. 3. 4.

*Minimus in reg-
no - h. c. de-
spectissimus in
ecclesia, quia
decidit à fide.
Lit. in loc.*

And in order to this Rule, tis necessary also to admit of no opinion that tends to the breach of either of those general Rules of Charity, which is the fulfilling of the Law, viz. *To love God above all, and thy neighbour as thy self:* for on these two hang all the Law and the Prophets, Mat. 22. 37. &c. Whatsoever therefore doth not tend either, 1. to the inflaming of our souls with the sacred fire of divine love, to the advancement of Gods glory, and the promoting of his service, both inward and outward; As also whatsoever, 2. tends not to the maintenance of love, and unity, justice, and charity, innocence, and beneficence towards our neighbors, is not to be entertained as a beam shining from the light of holy Truth, but as a flash of illusion suggested by the spirit of Error: *Hereby shall all men know that you are my disciples, if ye love one another,* Joh. 13. 35. He omits (saith the Father) the gift of Miracles, Tongues, Prophecies, Knowledge to understand all mysteries, *Faith to remove mountains;* by none of those, but by your charity you shall be known to be my disciples.

Auz.

6 As to the doctrine of Prayer: That we admit of no opinion, that shall take us off either from the frequent and fervent use of holy Prayers in general, or more particularly from the use of the Lords Prayer, the which is not only commanded by our Lord to be used when we pray, Luk. 11. 2. but by the which also we do communicate in our prayers, with all holy orthodox Christians: there being no time when

ever we do use this prayer, but many thousands of pious persons are at the same time pouring forth their souls unto God in the words of the same prayer. To neglect therefore, much more to despise the use of this prayer, if it be not a piece of disobedience to the plain and positive command of Christ and so a branch of *Heresy*, yet 'tis a depriving our selves of the greatest benefit of the *Communion of Saints*, and so a branch of *Schism*.

Mat. 16. 16,
27. & 28. 13;
Joh. 6. 51, 53.
Act. 2. 38.

7. As to the Sacraments, that we reject, what ever doth either obstruct the use or deny the efficacy either of *Baptism*, or *the Supper of the Lord*: The use thereof being positively commanded, and the efficacy thereof as positively asserted by Christ himself: These being also the *Seals* of the covenant of grace, *Baptism* the *Seal* of our admission, and the *Eucharist* of our confirmation in the most holy Sacrament: whatsoever opinion therefore either opposeth the practise, or disannuls the virtuous influence of these holy Christian performances, makes void the commandments of Christ, infringe the *Seals* of the new Covenant, obstructs the blessed means of grace, and must therefore necessarily be false, erroneous, and destructive to the Truth.

Id. tenemus
quod semper,
quod ubique, quod
ad omnibus.
Vinc. Lir. c. 3.

Jam. 1. 17.

2. A second general rule for the avoiding of errors, is, That in these, and in all things, that relate to Religion, we suspect every opinion that is new, and strange, to be false, and erroneous: for 'tis a certain and infallible rule: *That what is most ancient and generally received is most true*: For God who is the fountain of Truth is immutable, *with him is no variableness, nor shadow of turning*. And holy Truth, being a celestial ray displayed from his sacred Majesty, must needs be like unto him, ever constant to it self, and not liable to alteration.

That we may be guided in the waies of Truth, hear what counsel the holy Ghost in this respect gives unto us: Deut. 4. 32. *Aske now of the daies that are past, which were before thee from the day that God created man upon earth, &c.* and Joh. 8. 8, 9, 10. *For I inquire I pray thee of the former age, and prepare thyself to the search of their Fathers (For we are of yesterday, and know nothing--)* Shall not they teach thee and tell thee-- And.

And Jer. 6. 6. *Thus saith the Lord, stand ye in the waies and see and for the old paths, where is the good way, and walk therein, and ye shall finde rest for your souls: But they said 'Tis the saying of all Heretiques and Schismaticques) we will not walk therein: we are for new waies, new lights, and new revelations; we have itching ears, and these must be scratcht with new doctrines, till the scab of Heresie arise upon the soul: your old Doctrines are out of date, they are nauseous and offensive, their age and antiquity makes them tedious to our souls: thus sound doctrine will not be endured because* ^{2 Tim. 4. 3, 4.} *men have itching ears, and therefore they shall be turned away from the truth, and shall be turned unto fables and lies. But Catholicorum hoc fere proprium &c.* ^{Vinc. liiij.} *It is the prophesie of all holy Catholick good Christians, to hold fast the Doctrines deposited, and committed by the Apostles first to the ancient fathers of the Church, and by them transmitted to all posterity: O Timothy keep that which is committed to thy trust, avoiding profane and vain bablings; profane, and vain, because new and strange, Quæ a me non audisti, saith S. Hieronimus, falsis Prophetie &c. Doctrines which the Apostles delivered not: Nay, if auditis, nauseam they should deliver any doctrine strange and new, or if an Angel from heaven should do it, the Apostle hath said it, and said it again, Though we, or an Angel from heaven should preach any other Gospel then that you have received, let him be accursed, Gal. 1. 9. Let that therefore abide in you, which ye have heard from the beginning: if that which ye have heard from the beginning remain in you, then shall ye also continue in the Son, and in the Father, 1 Joh. 2. 24. And this same rule is again prescribed 2 Joh. 6. and the reason is given, vers. 7. Because many deceivers are entred into the world, &c. d. the way not to be deceived, is to hold fast what you heard from the beginning, and to walk in it:*

Thus the Nicene Fathers, τὰ ἀρχαία ὅν ἀκατήναι: Hold fast the old doctrines and usages of the Church: And this was ever the cry of the Church, Mos antiquus obtineat, let antiquity be the judge what is true and what false. He therefore that will not headlong himself into Heresie, must not be new fangled in his Religion, not affecting novelty, but stick

*Nil novandum
nisi quod tradi-
tum est. Nos
religionem non
quā vellemus
ducere, sed quā
illa duceret, se-
qui oportet.*

*Vinc. adv.
Hær. c. 9.*

*Discamus hoc
esse proprium
diaboli arifi-
cium, si non po-
test nocere per-
sequendo & de-
struendo, hoc
facit corrigendo
& edificando.
Luc. de
refut. Hær.*

close to antiquity, receiving nothing for truth, but what was first received by our ancestors and delivered from one generation to another by continued succession from the times of the Apostles: For we must not follow Religion (saith the Father) which way we would lead it, but what way Religion leads us.

3. To avoid errors in Religion, we must beware of extremity in opposing errors: *'Tis an ordinary piece of cunning in the devil (as Luther hath observed) that whom he cannot hurt by persecution and affliction, he hath ruined in the way of correction, edification, and reformation:* Thus by sad experience, we have seen almost an extirpation of Religion under the notion of Reformation; a blinde zeal of reforming errors hath deformed the truth it self, and in stead of paring the nails hath cut off both the hands and feet of Christs spouse the Church: Thus in opposition to Prelacy, we have run into Anarchy: and in crying out Popery, popery, we have cryed down many necessary Truths, and banisht all decency and order in divine worship, together with all Ecclesiastical Discipline, and government from amongst us. Thus also a pretended purity to separate from sinners hath caused many to separate from people more righteous then themselves; and whilst they have presumptuously thought to leave the wicked of the world, they have left their religion behinde them: according to the old proverbe, *making a great deal more hast then good speed.*

That therefore our much forwardness in opposing one error, may not headlong us into another, and our zeal to truth over-run and trample it under foot, we must remember that this zeal is to be tempered ever with meekness of wisdom, Gal. 6. 1. therefore the holy Ghost descended on our Saviour in shape of a Dove, as well as on his Apostles in likeness of fire; to denote unto us, that we are as well to be endued with the meekness and innocence of a dove, as with the heat and fire of zeal: that as by the one we are quickned and enlivened unto piety, so by the other we may be tempered and qualified to keep within the limits of truth and sobernesse.

*Quia quos im-
plet omnes &
columna simpli-
citate mansuet-
tor, & igne ze-
li adentes ex-
bibet.*

4. That we beware of opposing one part of religious truth against another, and of *disjoyning* those things, which God hath *joynd* together, e. g. God hath joynd *faith*, and *good works* as the *seul* and *body*, as the *tree* and its *fruits*, or as the *foundation* and *building* of holy Religion. And in good-works, or the holy actions of obedience, he hath coupled both the Tables of the Law together, the one containing the sacred offices of *piety* towards God, and the other of *justice* and *charity* towards man: he then that will not be guilty of *Error*, must not presume upon any pretence how specious soever, to divide these or any of these each from other. For he that parts *faith* from *good works*, parts the body from the soul, and overthrowes holy Religion from off its proper basis, and foundation. And he that parts *holiness* and *righteousness*, or righteousness from holiness, who pretends Religion to God, to be *unjust*, or *uncharitable* to man, or out of a pretence of justice or kindness to man, robs God of any part of his worship, uses one table of the Law as an instrument to break the other, to the ruine and breach of both.

5. To avoid errors, 'tis necessary that we obey and submit our selves to the directions and guidance of those consecrate persons, whom God hath ordained, and according to Gods ordinance are lawfully called, and rightly instituted to be the Pastors of our souls, and the pillars of his Truth: This direction God himself giveth to his people as an antidote against idolatry, and all false worship: Deut. 12. 19. *Take heed to thy self, that thou forsake not the Levite, as long as thou livest upon the earth: and chap. 17. 8. If there arise a matter too hard for thee in judgement-- thou shalt arise-- and come unto the Priests, the Levites-- And the man that wil do presumptuously, & will not hearken unto the Priest that standeth to minister-- even that man* *Hac sunt initia haeticorum ut sibi placeant, & prapositum superbo in more contemnant.* shall die, vers. 12. And Mal. 2. 7. *The Priests lips, &c. The same command is given, Heb. 13. 17. Obey them that have the rule over you, & submit your selves, for they watch for your souls, &c.*

But when people contemn their Pastors, and despise their directions, when they presume to be wiser then their teachers: and to set themselves above those who are over them

them in the Lord: when they will controll their Priests, and snatch the holy oracles out of their mouths, censure their doctrines, revile their persons, scandalize their profession, hence arise Heresies, Schisms and factions, this open the gap to all errors, seductions, and falshoods: Thus when the spirit of contradiction reigned, and *the people were as those that strive with their Priests*, Hof. 4. 4. hear what a dreadful ruine attended them: vers. 3. *Therefore shalt thou fall in the day, and the Prophet shall fall with thee in the night: destruction shall follow upon destruction, as the night followeth the day, and I will destroy thy mother, the Church.* And what else can be expected, but that men should stumble, and fall into errors and deceits even when the light of saving knowledge shineth unto them: if the directions of those whom God rightly placed to be the *lights* of his Church, Mat. 5. 14. are neglected and disobeyed: especially if we remember, that all such contempt and disobedience reflecteth upon Christ the true Light himself: Luk. 10. 16. *He that heareth you heareth me* (saith our Lord to his Disciples, and in them to all faithfull Pastors) *and he that despiseth you, despiseth me: and he that despiseth me despiseth him that sent me.*

*In discipulo
magister audi-
tur, & in filio
pater honoratur.
Bed, in loc.*

And here we that are Pastors ought in all humility to acknowledge that there is as well obedience due from us to our Ecclesiastical Fathers, the Bishops, as there is from the people unto us: and when we deny the one, it is most just with God to deprive us of the other: the miserable effects whereof we are by sad experience too sensible of.

6. That we be not ensnared in the labyrinth of error, 'tis necessary that we suppress all swelling conceits of our own knowledge, and wisdom: *For seest thou a man wise in his own conceit? there is more hopes of a fool, then of such a one*, Prov. 26. 12. And undoubtedly no man for the most part are so wise in their own conceits, and proud of their knowledge in spiritual things, as they that have the least portion of spiritual understanding: for the first appearance of spiritual light, doth so amaze all weak and ignorant minds, that they think presently they are *the children of the light*, when they are not yet out of the confines of the Kingdome

of darkness, and are confident of knowing all things, when as yet they have not so much knowledge as to acquaint them with their own ignorance. And as one hath truly observed, 'Tis ordinary with men, whilst they are young, and novices in Religion, to despise those doctrines, and religious offices, which upon more maturity and ripeness of judgement, they have approved and embraced.

He then that desires to be endued with the Spirit of truth must conform himself to the Spirit of Christ, *in all meekness and humility: Learn of me, for I am meek and lowly: Mat. 11. 29.* And he that will not learn this lesson, shall never learn exactly to *know the errors of his waies*: for Humility moulds and prepares the soul to receive the impressions of holy Truth: which pride and self-conceitedness resists and opposes: so Psal. 25. 9. *The meek will be guide in judgement, and the meek will he teach his way:* but Jam. 4. 6. *God resisteth the proud,* and 'tis because the proud first resist the impressions of Gods Spirit: *As the black apple of the eye sees clearly, but if there be a white pearle therein it sees nothing; even so the eye of humane understanding, saith Greg. if sensible of its own ignorance, and sinfulness, sees more clearly the secrets of Truth: but if once it apprehend, and gather a self-conceited* Greg. de cur. *whiteness, and purity of holiness and wisdom, 'tis excluded from* Psal. c. 17. *the light of celestial knowledge:* For so much the lesse doth any man perceive the light of truth, by how much he is by pride exalted and put up with conceit of his own understanding.

There be too many in these sad times of such universal delusion, that think themselves very wise and great proficients in Religion, if they can but talk, and wrangle, and hold discourse to and again of religious matters; such discourse is too often also in Scripture phrases either not understood or else wrested, and perverted, and tends ordinarily to the crying down of some religious practise, or ancient custome of the Church, though it be not only innocent but useful and edifying: expressions and arguments of this nature, the devil is ever ready to suggest to the mindes of men, and so whet and smooth their tongues to run on readily in such

*Calvus quasi
Animus scient.
Aug.*

kinde of unprofitable, and destructive effusions, which puffes them up with fond conceits of their knowledge, and understanding in the waies of God, till *professing themselves wise, they become fools*, and wax *vain in their imaginations*, and their *foolish hearts be darkned*, so that they cannot see the light of truth through the mist, and imperfect glimmering of their own conceited knowledge: Thus the Devil himself was lost in the bottomless pit of error, and eternal confusion, his knowledge (which was so great, that from the excellency thereof he derives his name in Greek) puffed him up and made him swell with pride, till he burst out into flat rebellion against his maker: they then that will not fall into the same condemnation, must give ear to these directions of the holy Ghost, Prov. 3. 7. *Lean not to thine own understanding: for many are deceived by their own vain opinion, and evil suspicion hath overthrown their judgement*; Eccles. 3. 24. *No man knoweth that he is wise in his own eyes, and prudent in his own sight*, Isa. 5. 21. *Be not therefore wise in their own conceits*, Rom. 12. 16. with many more places to the same purpose.

7. From whence will follow another rule of direction for the avoiding of errors, *That we entremitt not with those mysterious points of Religion, nor yet with those harder places of holy Scripture, which are above the reach of our understanding*. For all such over curious entremettings, coming from pride and self-conceited wit begets such an exorbitance in the spiritual man, as sursetting, and drunkenness in the natural. For when men overweening their own judgements will presume to pry into those secret mysteries of godliness and portions of holy writ, which their understandings cannot fathom, nor their judgements digest, hence ariseth a giddiness of minde, this makes them reel to and fro, and stagger like drunken men, being tossed with every wind of doctrine; how strange, new, and fanaticke soever, which I may not improperly call a *spiritual drunkenness with the wine of Gods Word*; or a *surfeit of the bread of life*. 'Tis the grand epidemical disease of the times, and the too too fruitful cause of many of those abortive shoots of erroneous opinions that swarm.

swarm amongst us. So saith the Apostle of such as are beguiled into a false worship: *They intrude into those things which they have not seen, being vainly puffed up with their fleshly minds,* Col. 2. 18. out of pride and an overweening conceit of their knowledge and judgement they presume to meddle with what the understood not, and so were coufened with fallities and lies.

To avoid this mischief, take for example the Prophet David, Psal. 131. 1. *Lord mine heart is not haughty, nor mine eyes lofty, neither do I exercise my self in great matters, or in things too high for me.* Advice to the same purpose the wise Syracides gives us, Eccles. 3. 21. &c. *Seek not the things that are too hard for thee, neither search the things that are above thy strength; but what is commanded thee, think thereupon with reverence: for it is not needful for thee to see with thine eyes the things that are in secret: be not curious in unnecessary matters.* And if you desire advice herein yet more authentick, see Rom. 12. 3. *For I say through the grace given unto me to every man that is among you, not to think of himself more highly then he ought to think, but to think soberly: or to be wise with sobriety.*

And this wisdom with sobriety consists of three particulars.

1. Not to profess or boast of more knowledge and piety then God hath really and truly endued us withal, Eccles. 3. 25.

2. Not to boast of that little knowledge and goodness which really we have, Rom. 11. 20.

3. Not to lean to our own understanding, Prov. 3. 5. But to submit our judgements to the judgement of persons that have more understanding then our selves: remembering that even the spirits of the Prophets are subject to the Prophets: 1 Cor. 14. 32. And that they who had the gift of Prophecie, were commanded to submit their doctrine to the judgement of others, 1 Cor. 14. 29. And undoubtedly he is a man of the best judgement (saith the Italian proverb) that trusts not to his own judgement.

1 Joh. 14. 1.

Rom. 16. 18.

8. But, yet, though we must submit our judgements to our superiors, we must not be too credulous; nor believe every one that saith he hath the Spirit, no not of the Ministry, especially in these evil daies, wherein many false prophets are gone forth into the world: who with cunning words and fair speeches deceive the souls of the simple.

If we judge according to the outward appearances of men, and think because they are very zealous in their waies, and strict in their life, and spiritual in their expressions, that therefore they are in favour with God, and know his minde, and are partakers of the Spirit of Truth; we shall be sure to be couzen'd: Because,

1. Such are generally the professions, pretences, and appearances of all Heretiques, and Schismatiques.

2. The pretences and appearances of such are generally more fair, plausible, and zealous then ordinary: And the more forward and zealous they are in justifying their own sect, and ascribing to themselves infallibility, the more false, and counterfeit commonly they be: this being the very way whereby the Devil doth by his instruments insinuate all his delusions, and lying vanities, even under the plausible pretences of seeming holiness, forward zeal, and more then ordinary strictness, and austerity of conversation: And no marvel, for Satan himself is transformed into an Angel of light, therefore 'tis no great thing, if his ministers also be transformed as Ministers of righteousness, 2. Cor. 11. 15. i.e. saith the Glosse, craftily deceiving under the shew of Religion.

b.e. callide sub
spacie religio-
nis decipientes.
Gloss. interl.

3. There is in some men a more natural disposition to strictness and austerity of life then others have, and there is a natural quickness, and volubility of language, and a natural ardour and fervency of minde wherewith some men are endowed more then others: which are not therefore infallible tokens, that all opinions such persons maintain are orthodox and true.

Abrah. Scult.
annat. eccles.

Scultetus tells of an arch-heretique in Germany call'd Swenckfeld, a great Sect-master, who amongst other ex-

travagancies held many blasphemous opinions touching the Scriptures, and yet this man did *ardentes ad Deum preces criberrimè fundere*, was both very fervent, and very frequent in his prayers unto God.

Hacket, who was executed for blasphemy in the daies of *Queen Elizabeth*, is reported to have excelled so much in the gift of *extempore* prayer, that his disciples did believe him to be altogether inflamed with the Spirit of God: and that his expressions were immediately from the Spirit, and that there was nothing he might not obtain from God by his prayers.

Basilides the great Duke of Muscovy, was very much exercised both in Prayer, and Fasting; and very severe towards others under his command, that did not conform to his example: He had his feigned Visions, and Revelations also, and yet a greater Tyrant, and a more bloudy villain Christendome hath not seen. *Paulus Odor bornius in vita quat. l. 2.*

The Scribes and Pharisees of the Jewish Church, and the Novatians and Donatists of the Christian, were far greater pretenders to piety, and strictness of life, then the truly orthodox of either Church, and yet very great, and notorious Schismatiques.

Not to be coufused therefore with fair and goodly pretences of any party, or sect of men, how seemingly holy and zealous soever, and pretending that they have Christ; that they have the Spirit, that they only are in the right, when they are deeply involv'd in an abyfse of errors: our Lord hath fore-arm'd us with sound and saving counsell, Mat. 24. 23, &c. *Then if any shall say unto you, Lo here is Christ, or lo there, believe it not, for there shall arise false Christs, and false Prophets—Wherefore, if they shall say, Behold, he is in the desert, goe not forth, behold, he is in the secret chambers, believe it not: for as the lightning cometh out of the East, and shineth unto the West, so shall the coming of the Son of man be.*

Two rules for the avoiding infection by false Prophets under specious pretences, are hence observable.

Habet unaquamque Heresis vel certas mundi partes, unde dicitur, ecce hic, ecce illic.

Ne credatur schismaticis, nomine autem orientis & occidentis totum orbem designat.
Gloss. ordin.

Vel in occultis aut obscuris conventiculis curiositatem hominum decipit heresis. Id.

1. *Every Heresie* (saith the Glosse) *is limited to some particular parts of the world*, and the infection is not universally diffused, therefore 'tis said, *Lo here, or lo there*: If any man then shall limit Christ to his particular Church, much lesse to his particular sect, or fraternity, *believe it not*, for such are false Christs, and false Prophets: For the Truth displaid from Christ the *Sum of righteousness*, like the light of the heaven is diffused from East to West, or spread over the face of the whole earth: which renders the Church. i. e. all sound and sincere professors of the Truth, as well *Catholique* as *Holy*.

2. *Heresie*, and *Schism* seek out *obscure* and *retired* places, and begin in conventicles and private meetings, therefore 'tis said, *Behold, he is in the desert, behold, he is in the secret chambers*: So the Apostle of deceivers also, they creep into houses, and lead captive silly women, &c. 2 Tim. 3. 6. But *Veritas non quarit angulos*, Truth seeketh no lurking holes, is not ashamed to appear in publique, being like the light that *shineth from East to West*, open, free, and manifest to all, except forc't to retirement by persecution and violence.

3. For the avoiding of errors 'twill be necessary to observe further: that a Truth is not to be disbelieved, or rejected, because 'tis profest by lewd and licentious persons, or maintained by a Church, and people, that are in other respects erroneous, and misguided. For Truth is Truth, by what mouth soever it bee spoken, and 'tis the more confirmed to be Truth, because 'tis even by the enemies of Truth attested to be so.

The unwary neglect of this rule, hath not been the least inlet to manifold errors: for 'tis too usual with many to object both against orthodox truths and ecclesiastical orders on the one hand, that this or that *the Papists* hold, and against a strict careful conscientious life on the other, that thus and thus *the Puritans* profess: Hence many truths

truths have been rejected for errors, and many decent, useful orders, customes, ceremonies, and necessary acts of discipline have been cryed down as superstitious, idolatrous, and anti-christian, and the sacred body of religion it self is almost wholly turned out of the Church under the style of Popery.

Nor hath that piety and integrity of life, which is required of particular persons escap'd better, but under the notion of Puritanism hath been too much banisht from the lives, and manners of men, for fear of being branded with the guilt of Schism, faction, and separation.

10 He that will not unawares headlong himself into the gulph of error, must not presume upon any extraordinary infusion of Gifts, and Graces from above: but in all humility wait upon God in the use of means, and the careful improvement of what gifts and graces he hath already received: *It is the manner of Heretiques and Hypocrites (saith a learned man) Job. Cast.* ever to pretend to high sights of the Spirit, and to finde new, and unheard of waies of walking with God, slighting all that is common, though never so commendable, and catching at all that is curious, though never so dangerous; and thus they lose themselves in their chymical conceptions: and pretending to revive ancient piety, and truth, are past up with secret pride, and presumption, and grasp nothing but froth and vanity.

That there are such things as Extasies, and more then ordinary ravishments of spirit, and infusions of divine gifts, and qualifications, is not doubted: but such supereminences, only superexcellent souls are capable of: neither yet are they afforded to all pious, devout, and heavenly minded persons, that so none may presume to depend upon them, but that every man should keep his station, and walk humbly with his God: not relying upon extraordinary inspirations in the neglect of ordinary means, which is in many respects destructive and dangerous, as in the former Treatise.

And although it be most true, that the conversion of every man to the truth, being a work of the Spirit, is therefore sudden, and at one instant, or moment of time begotten and wrought in the soul: yet notwithstanding our progress towards

towards perfection and bliss in the waies of Truth, and Holiness, goes on step by step, leisurely and by degrees: *The pathes of the just are as the shining light which shineth more and more to the perfect day.* Prov. 4. 18.

Both the knowledge of the Truth, and the practise of holiness, begins with dawns like the light of the day, all darkness of ignorance, and sin, being not presently, and in the same instant dispel'd and scattered; but by little, and little, the light of Grace and Truth increaseth, and still more and more clearly, shineth towards perfection; and we ascend from gift to gift, and from grace to grace, as the Sun mounts up by degrees to the vertical point: not unlike the motions of the Angels upon Jacobs ladder, who although they had wings, did not suddenly fly up and down, but ascended, and descended, step by step: so saith the Apostle, *Adde to your faith, vertue, to vertue, knowledge, and to knowledge, temperance, &c.* 2 Pet. 1. 5.

There be many now adaies, wherein dissimulation and presumption so generally reigns, who like to those heretical *Mes-salians* of old, pretend to that perfection as to be above ordinances and means.

And although it be true, that some few divine celestial souls, by their private fervent prayers, holy desires, heavenly contemplations, zealous hungriings and thirstings, pantings and breathings after God, have a nearer and more close familiarity with him, then in, and by the use of external ordinances is attainable: yet so to be above ordinances, as to live without them, is to live besides the rules of the Gospel, and not to submit to the Law and government of Christ, which is in effect to say with those rebels in the parable, *We will not have this man to reign over us.*

Whilest our souls do inhabit in these tabernacles of clay, God hath appointed us to receive his blessings by means futable to our condition: And to have our blessedness dispensed by Gods immediate hand, is not to be hoped for, till we have our consummation with the blessed Saints, and Angels of heaven.

In the mean time let us take heed, lest whilest we exalt our
Selves

selves to be equal with the *Angels*, we fall not lower then the state of *good men*, and prove like hollow vessels, all sound, and no substance, all prattle and pretence, without the soundness and sincerity of pure and undefiled Religion: He that will rise to perfection must fall low in his own estimation: 1 Pet. 5. 6. Humble your selves--- If in all humility and obedience we keep within that line of duty, which God in his good providence hath drawn about us, he will in his due time exalt us to such a measure of gifts, and graces, as shall best conduce to the advancement of his service, and our own salvation.

11. Lastly, he that will carefully avoid all erroneous opinions in Religion, must not dwell so much in disputes and argumentations in the things of God, as in the conscientious practise, and careful obedience unto his most holy Laws: 'Tis not true Religion that is only *notionary* in the brain, nor that a godly zeal, that only dwells upon the tongue, they must be also *practical* in the heart, and have their influence upon the actions and manners of our lives, conforming them to that all-perfect rule of righteousness, which is the will and command of God.

There was never more talk and prattle of Religion, and yet never less practise, all the fire of holy zeal is spent in preaching, and hearing, disputing, and wrangling, and the maintenance of sects and factions, whilst obedience to Gods Commandements lies a bleeding, and the sincere practise of Christianity, which is the life thereof, is neglected: all the sap of grace being wasted in the production of leaves, no fruits of truly pious, and charitable actions appear: which is not the least cause of such universal apostasie from the Truth. For whilst Religion is not settled in the heart, and thence breaks forth into the actions of a holy life, but floats aloft in the fanisie, and descends no lower then the ear, or tongue, to hear and talk of it; thus it does but render the minde fickle, and apt to receive the impression of every new and strange opinion how erroneous soever, if it wear but the garments and appear in the colours of the Spirit of grace and truth.

It is also sad to observe how eagerly men contend for *shadows*, in the loss of the *substance*: how strict and curious many are in smaller matters, and things of indifferency, whilst the essential duties of Christianity are slighted. A spice of that old hypocrisie of the Scribes and Pharisees: *who paid tithes of mint, cummin, and anise, but omitted the weightier matters of the Law, judgement, mercy, and faith, Mat. 23. 23.*

There is no readier way to give stop to the current, and stay the violent inundation of Heresies amongst us, then that professors of Religion would be more careful of religious practises, then studious of opinions; more industrious to subdue their carnal, and worldly lusts, and to cherish all inclinations to pious and charitable actions, then to move questions, and raise disputes in religious matters; undoubtedly more practise of Religion, and less dispute about it, would much wither the tares of error now in their full growth, and make those holy orthodox truths appear in their proper lustre; which are now obscur'd in the bustle of unnecessary contentions, and lost in the confused heap of variance and vain opinions.

12. There are two practical points of holy Christian Religion, which are great antidotes, and preservatives against the delusions of Satan, if carefully and conscientiously performed; *viz. Prayer, and Fasting*: this being as *twere* the *body*, and the other the *soul* of true practical piety. And the concurrence of these two together, a religious *Fast*, with a pure and fervent *Prayer*, is armour of proof, against the most violent temptations of Satan, either to *sinfulness*, or *error*: when nothing else will enchain the Devil, and quell his temptations; he is *cast out by prayer and fasting*. *Prayer* is that *whip*, which drives the Devil out of the temple of the Heart: and *Fasting* makes this whip more *sharp*, vigorous, and piercing: *Prayer* is that *chain* which ties up the Devil from the infusion of his seductions and deceits: and by *fasting* we *strengthen* the chain, and make it hold.

13. But a *threefold cord is not easily broken*: If therefore we shall adde to our *Prayers* and *Fastings*, the exercise of Christian *Charity*, avoiding all malice, and hatred, all uncharitable

Mat. 9. 19.

Oratio, demoni
flagellum.

Ieiunium ora-
tionem roborat.
Bern.

Ecc. 4. 12.

condemnes, bitter railings, and envying one of another, which are too usual with persons of different persuasions: and shall with all meekness of wisdom, long-suffering, and forbearance, endeavour each others instruction, and direction in the waies of truth, and holiness: against such powerful spiritual weapons, undoubtedly, the spirit of error shall not have strength to prevail, whilst through the mean of a lively faith these holy actions receive their efficacy and value from the meritorious death and sufferings of our dearest Lord and Saviour, who by his death hath overcome him who had the power of death, the Devil, and all the spirits and powers of darkness: all whose black and mischievous designs, and secret insinuations of error, and deceit, are annihilate, and deaded, and from them, all we have redemption through faith in the blood of Christ.

Blessed Lord who hast built thy Church upon a rock, and promised that the gates of hell should never prevail against it;

Behold O Lord how that infernal spirit of error, and delusion hath prospered and prevailed amongst us.

O God the heathen are come into thine inheritance, thy holy Temple have they defiled, and made thy Church an heap of confusions and disorder.

We are become an open shame unto our enemies, a very scorn and derision to them that are round about us.

Lord how long wilt thou be angry? Shall thy jealousy burn like fire for ever?

O remember not our old sins, but have mercy upon us, and that soon, for we are come to great misery.

Help us O God of our salvation, for the glory of thy name.

O deliver us, and be merciful to our sins for thy Names sake.

O be gracious to thine inheritance, and let not thine enemies any longer devour and tear thy Church into erroneous sects and factions.

Remove not good Lord, thy candlestick; the light of thy truth from amongst us: but let us ever enjoy the freedom of thy Gospel, the food of thy Word, and sweet refreshing of thy Sacraments, with all the benefits of the communion of Saints.

So we that be thy people, and the sheep of thy pasture, will give thee thanks for ever, and will shew forth thy praise to all generations.

And to this end vouchsafe holy Father, to give us a right understanding, and firm practical belief of all the points of holy Christian Doctrine: with an humble conscientious obedience to all thy most holy Lawes: inflame our hearts with the most sacred fire of Charity, that we persevering in the love and service of thy sacred Majesty, and in mutual love and brotherly kindness each to other, thy mercy may in the end receive us from amidst the tumultuous waves of temptations to sins and errors in this life, to the haven of eternal security, and peaceful felicity in the life to come, through Jesus Christ our Lord, Amen.

THE END.



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